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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. I.—(LXXI).—OCTOBER, 1924.—No. 4.

OUR LADY IN MEDIEVAL PIETY.

IF St. Paul's teaching concerning the Cross was a stumbling-block to the Greek mind, medieval devotion to Our Lady has been no less a difficulty to the non-Catholic mind. And the reason is not far to seek. Protestantism in its revolt against Catholicism has always shown a profound distrust of human nature religiously considered, and its distrust has recoiled upon its own head. Its history has been marked by an uncertain oscillation between Manicheanism on the one hand and an un-Christian naturalism on the other: the Protestant spirit is out of touch with that supernatural humanism of the Catholic mind which, whilst recognizing the imperfection of our nature, yet believes in its perfectibility through the grace of God. In the Middle Ages this Catholic humanism manifested itself with particular forcefulness. The medieval spirit was itself a passionately human spirit: it had a firm instinctive belief in the sacredness of human nature and of human emotion. Whatever strongly appealed to its emotions became an object of worship or of dread and it appraised the value of things by their emotional appeal. That was the source at once of the strength of the medieval soul and of its weakness: upon its emotions it went forward in quest of the noblest ideals or sank into mere sensuousness. Its salvation depended upon the object of its worship; and its supreme spiritual need was that this object should be such that in its presence only the purest and most exalted emotion could stand unabashed. That need was met by the Catholic Faith. In its realization of this Faith the medieval spirit found the fullest freedom

for the exercise of those human affections by which it lived and at the same time these affections were purified and transfused with high spiritual yearnings: the sense-world acquired a sacramental character and was transformed into the ante-chamber of the life spiritual. The key which opened this sacramental world to the medieval spirit was the mystery of the Incarnation. Our Lord in His Sacred Humanity became at once the supreme object and the governing law of the human affections. His love and pity for the world of men consecrated the human heart with its emotions, whilst in His revelation of the Divine Life in human form He called forth in the highest degree that admiration, love and pity by which the heart of man enters into possession of its nobler self. So to the religious soul of the Middle Ages our Lord was (to use its own language) "the world's Darling"—the unique object of the heart's devotion.

Yet this love toward our Lord was inclusive of all rightful affections toward one's fellow creatures, since in the Sacred Humanity of our Lord all creation, in so far as it was true to this Divine Exemplar, was hallowed and to be honored and loved. The love of creatures, when governed by the supreme worship of our Lord, was good and desirable; since such love, like the love of the Sacred Humanity itself, led on to the love of God and was, in fact, included in our love of God. From the realization of this principle came that large liberty of spirit in regard to creature things, which is characteristic of medieval piety, especially in its later development when it became more fully conscious of itself in the thirteenth century; which led it to find in "the earth and the things thereof", cherished aids to union with God. Classic instances of this liberty of spirit are St. Francis of Assisi and St. Gertrude of Eisleben.

But whilst all creatures were to be loved because of their witness to the Divine Life revealed in our Lord's human life, it followed that a special homage was due to the saints and above all to Our Blessed Lady, both because of their special relationship with our Lord Himself and of the peculiar relationship in which they stood toward the world. In their approach toward the perfection of the Sacred Humanity they were to be honored and loved for our Lord's sake beyond other creatures. At the same time, inasmuch as they voiced and represented in a high degree the world's spiritual desire

for conformity with our Lord and witnessed to its fulfilment, they claimed the world's gratitude on its own behalf. They were as leaders and teachers in the spiritual Israel striving to attain to Him. Thus their claim to homage and reverence rested upon a twofold ground. Yet just as the medieval spirit saw in our Lord not only its God but the Exemplar of human perfection; so it regarded the saints in the light of human fellowship. The saint, however, far beyond the ordinary man in spiritual achievement, was yet one with him in human quality: not otherwise would he have won the intimate devotion of the medieval soul. If miracles were expected of him to show forth his sanctity, that simply meant that he was heroic in holiness: and all heroes, whether saints or not, were popularly held to be wonder-workers in their own particular spheres: but their wonder-working did not make them the less human.

All this must be understood if one is to appreciate rightly the devotion of the Middle Ages toward Our Blessed Lady. She, above all creatures, shared in the glory of our Lord's Sacred Humanity because of the marvellous graces with which she was endowed; and too in the exquisite perfection of her nature she, more than all other creatures, rendered to our Lord that homage of admiration, love and pity, in which the medieval spirit uttered its own worship. For both reasons she became endeared to the religious soul of the Middle Ages and was regarded as, next after our Lord, the mirror of human perfection and as the foster-mother of the world's spiritual desire. In her heaven and earth met in a joyous harmony; and she was as the promise of the regenerate humanity for which man prayed and hoped. So always in medieval piety our Lady is "the woman, womanly," even under her most sacred prerogatives: Queen of heaven she is, with her throne near to that of her Divine Son: yet in heaven itself she reigns true woman, even as our Lord, though God, is yet true man.

Now it may be said that in principle and point of doctrine this medieval devotion does not differ from the devotion of the earlier patristic time. That is quite true and could not be otherwise; since doctrinally Catholic devotion is always at one with itself. But the distinctive feature about medieval piety was the warm human emotion it infused into the theo-

logical structure raised by the early Fathers. The soul of the Middle Ages not only reverenced Our Lady, it loved her; its affection was not only intellectual but came from the heart; and it loved her the more because of the human quality in her which it vividly realized and intimately cherished. Consequently in medieval devotion Our Lady exhibits, but in a rare degree of spiritual perfection, the common emotions of the human heart: she is very woman whilst in her prerogative she is a woman apart. Such she appears, for example, in Fra Jacopone's song of the Nativity:

Stabat mater speciosa
Juxta foenum gaudiosa
Dum jacebat parvulus
. . . . . .
Quae guadebat et ridebat,
Exultabat cum videbat
Nati partum inclyti.[1]

If one compares this typically thirteenth-century hymn with the patristic "A solis ortus cardine" which forms part of the Christmas Office, one sees at once the contrasting qualities of the two devotional spirits. Or, again, place the Madonna of a fourteenth-century painter beside a Madonna of an earlier time such as that popularly ascribed to St. Luke: the one represents Our Lady as she is known in dogmatic theology; the other as she appears to men who see her through the emotions of everyday life. In this sense it may be said that medieval piety humanized theology: it not only recognized intellectually that Our Lady with all her high prerogatives was still a mere creature, but it delighted in the fact that a creature could be so highly favored: and its delight was the keener because in her high history she shared—and in sharing, hallowed—the joy and sorrow which encompass the life of man.

[1] I append Neale's translation:

"Full of beauty stood the Mother,
By the manger blest o'er other,
Where her little one she lays.
. . . . . .
How, her heart with laughter bounding,
She beheld the work astounding,
Saw His birth, the glorious Son."

For that reason it was that medieval devotion dwelt so much upon what we may call the human side of Our Lady's character; and pictured her in the mystery of her unique vocation fulfilling her part as the true woman of the Gospel story. Nowhere is this brought out more exquisitely than in the English literature of the thirteenth and fourteenth centuries; and nowhere with more direct simplicity. Take, for example, the carols of our Lord's birth and infancy, wherein the human emotion blends so easily with the sense of a divine mystery. In these carols Our Lady is the young mother, with a mother's joy and solicitude in the presence of her Babe: she watches and tends Him in the way of all mothers: when He smiles she is happy; when He is restless or troubled she is anxious: the Babe in His very dependence upon her is her world. In one sense many of these carols are songs of the universal motherhood and infancy:

> So blessed a sight it was to see
> How Mary rocked her Son so fre![2]
> So fair she rocked and sang: "By, by,
> Lulley, Jesu, lulley, lulley!"

Yet the emotion of motherhood is never disconnected from the religious mystery, but always invests the mystery itself with proper human feeling. Unlike modern pictures of the Nativity which represent nothing more than the mere natural emotion of the mother's heart, the medieval carol makes the common human emotion subserve the higher religious emotion which Our Lady as a true Christian must feel in the presence of her God-made-Man, as when she says:

> Jesus, my Son, I pray thee, say,
> As thou to me art dear,
> How shall I serve thee to thy pay[3]
> And make thee right good cheer?
> All thy will
> I will fulfil;
> Thou knowest it well, in fay;
> I'll rock thee still
> And dance thee there—till
> And sing: By, by lulley, lulley.

[2] fre—of gentle birth, noble.

[3] pay—pleasure.

Here it is not merely the mother-love that speaks, but the adoration of the Christian soul. Mother-wise Our Lady utters the worship due from all mankind to the Divine Babe when she declares:

> All thy will
> I will fulfil;

and her prayer follows quite properly upon this act of adoration, when she asks that through her intercession her son "Heaven's King" will bring to bliss "all who make merry on this day".

It is thus that in the old carols Our Lady is made to voice the emotion of the Christian world itself in its worship of our Lord in His Divine Infancy: it was a worship in which delight in the mystery mingled with tenderness for the manner in which the mystery was accomplished, and a homely gladness with the highest reverence. To the crib of Bethlehem the medieval folk brought the homage which all right-hearted people pay to infancy: that was their special gift to our Lord in the mystery of His birth: and they could not think of Our Lady—she was human like themselves—but as rendering to our Lord this same homage and rendering it in the simple human fashion of all true mothers. And for that they loved her because in her they saw their own Faith invested with the emotions they themselves felt; and their own homage rendered in a rare perfection.

In like manner medieval piety divined the real human tragedy in Our Lady's sorrow over the Passion and death of our Lord; and at the same time saw in her sorrow that true emotion of compassion by which the Christian soul enters into union with our suffering Saviour. Our Lady's heart-agony because of the Passion of her Divine Son was a motive which appealed peculiarly to that sensitive piety which was one of the strongest emotions in the soul of the Middle Ages. As they pictured the Blessed Mother standing by the Cross on Calvary, those medieval folk felt in themselves the desolation which must have swept over her and the agony of helplessness with which she gazed upon our crucified Lord: and in their pity for her they took her to their heart. No more poignant hymn of mother-love transfixed with sorrow has ever been

sung than that composed by Fra Jacopone da Todi and speedily incorporated into the prayer book of the Catholic Church:

Stabat Mater dolorosa
Juxta crucem lacrymosa
Dum pendebat Filius.

In the beauty of subdued yet fervid emotion no other song of Our Lady's compassion quite equals this. The *Stabat Mater dolorosa* remains the classic utterance of medieval devotion to Our Lady in her sorrow. It is a call to the Christian people to unite themselves with Our Lady in her mourning over our crucified Lord: its immediate appeal is to that chivalrous pity which cannot be denied to the Mother in her grief. But in their pity those who draw near to her will come to share her grief and learn to sorrow as they ought for the suffering of our Lord, and in that sorrow be converted to Him.

Eja, mater, fons amoris
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum
Ut sibi complaceam.

In his pity for Our Lady the poet hopes to attain to the love of Christ Himself.

The emotion of pity was perhaps the most saving natural influence in medieval life; and it is not surprising therefore that it plays so large a part in the formation of medieval piety. It is that which accounts for the intense devotion of the Middle Ages to the Passion of our Lord; it accounts too for the widespread devotion to Our Lady's Compassion, which was a peculiar development of the piety of the Middle Ages. In English literature it finds its way very frequently even into the songs of the Nativity, and mingles with the blithe joyousness aroused by the Christmas festivals. The shadow of the Cross falls athwart the sunlit crib of Bethlehem and fills the Mother's heart with anxious foreboding; it evokes, if possible, a greater fondness for her child and makes her yet more intent to sur-

round Him, whilst He is in her keeping, with the comforts and adoration of a mother's love.

"Lulley," she said, and sung also,
"My own dear Son, why art Thou wo? [sad?]
Have I not done as I should do?
Thy grievance, tell me what it is."

"Nay, dear Mother, for thee weep I nought,
But for the woe that shall be wrought
To me ere I mankind have bought":
Was never sorrow like it, i—wis?

But in the English songs and poems which relate to Our Lady's Compassion as she follows our Lord through the stages of His Passion, the tragedy of the mother-love in the presence of the sorrow it is helpless to avert, is frequently set forth in all its harrowing detail; and not only the sorrow of mother-love, but the sorrow of all love weeping over the beloved. Our Lady in her own sorrow becomes the refuge of all who sorrow over those they love: to her they go for comfort and strength as to one who herself has experienced and come triumphantly through the sea of woe. It is that which gives to these poems their keen poignancy and human accent: Our Lady in her sorrow utters an universal sorrow. She knows the desolateness of the heart when the loved one is taken away; she feels the injustice of men in the wrong they do to her Innocent One; she is overwhelmed with the sense of her helplessness to stave off the injury; the lesser joys of life become tasteless or bitter when the great joy has vanished. All this belongs to the common experience of the world: and it is this common experience of grief which finds utterance in such songs as this of Our Lady's *Lamentation* at the death of her Divine Son:

I cried: "Mandeleyn, help now!
My Son hath lovéd full well thee;
Pray Him that I may die,
That I not forgotten be!
Seest thou, Mandeleyn, now
My Son is hangéd on a tree
Yet alive am I and thou—
And thou, thou prayest not for me!"

And when Magdalene would lead Our Lady away from Calvary this is her reply:

"I ask thee, Mandeleyn, where is that place—
In plain or valley or in hill,
Where I may hide in any case
So that no sorrow come me till?
For He that all my joy was
Now death with Him will do its will;
For me no better solace is
Than just to weep, to weep my fill.

* * * * * * *

"Sister, wherever that I go
The woe of Him is in my breast;
While my Sone hangeth so
His pains are in my own heart fast.
Should I let Him hangen here
Let my Son alone then be?
Mandeleyn, think, unkind I were
If He should hang and I should flee."
I bade them go where was their will,
This Mandeleyn and everyone,
And by myself remain I will
For I will flee for no man."

But in Our Lady the various experiences and emotions of the human heart in sorrow are converted into a divine worship. It is indeed the Mother's sorrow for her Son; but it is also the Christian soul's sorrow for the great tragedy of sin, since (in the words of another song)

Her Son that lost His life on tree
(On our sinnes may He have pity!)
Is He that ruleth heavenly bowers.

Thus, as in the songs of the Nativity so in the songs of Our Lady's Compassion, the human note rings true and clear; yet it is always burdened with the mystery of the soul's relationship with our Divine Lord—with the mystery of God's love for man and of man's love for God: the pure earthly emotion is at one with the more deeply spiritual, even as the Sacred Humanity of our Lord invests, and is united with, His Divinity. And as they turned from the contemplation of Our Lady in

the mysteries of Bethlehem and Calvary, the medieval people felt that all human emotion is precious in God's sight and good for man, provided that it proceeds from a pure heart.

For the mother-love and pity which they saw revealed in Our Lady was hallowed by her virginal purity: and the vision of this inviolate purity filled the soul of the Middle Ages with the sheer joy of reverence. It was never absent from their thought of her. With a jealous affection for her honor they always spoke of her as "the maid," or "the mother-maid". More than in aught else they saw in her virginal innocence that higher life in which our human nature is clothed with the glory of the Sacred Humanity: for her purity was the effulgence of the desire trained upon its highest Goal, God Himself, and wholly submissive to His Will: it was the inviolate purity of the "ancilla Domini"—"the handmaid of the Lord" —whose heart is steadfast in the worship of God.

But what gave to Our Lady's virginal purity its special glory in the eyes of the medieval people was that by it she became God's partner in the Divine Adventure of the world's redemption. In her innocence and docility to the Divine Will, she was found worthy to become the Mother of the Incarnate Word and thus coöperated with God's love to recreate the world in grace. That was the great achievement which clothed her with splendor and filled the medieval spirit with admiring wonder; and made her, in the chivalric sense of the word: "the Lady" of the Christian people. And the admiration thus evoked was at the root of the whole of medieval devotion toward her and enters into every phase of that devotion. In English song it is the dominant motive of her praise:

> I sing of a maiden
> That matchless is
> The King of all Kings
> For her Son she ches [chose].

That is the great inspiration of poet and saint alike. Whatever might be the particular glory or perfection for which the singer lauds her name, it always comes back to the theme, that she was found worthy "to bring to man his bliss". It is however in the songs of the Annunciation — a mystery to which our English forefathers had a particular devotion —

that Our Lady's share in the bringing about of the Incarnation is sung most blithely. As they sang of this mystery the singers' delight in the virginal innocence which could call God from heaven to earth, gave to their songs a lyrical beauty which bespeaks the joyous reverence of the soul. And their joy in Our Lady gave them a new joy in the earth itself. In her presence sin was shamed and nature gleamed with a recovered purity and shone with the reflection of her glory and she was hailed Queen of the earth, even as she was crowned Queen of the angels in heaven. So to the imagination of the Middle Ages it seemed that all Nature's glory witnessed to her as the fairest of creatures, and the beauty of the earth was as the robe she wore. In the stars and summer-flowers and whatever was lovely to gaze upon, they saw the figures of her splendor: and the thought of her made these things the fairer. Thus by an easy tradition the love of Nature which was deeply inbedded in the English character, passed into the devotion to Our Lady and suggested the language of her praise: it was "the flower of May," "the brightest star;" she was "clear as crystal stone" and "white as the pearl;" the budding woods in spring suggested the thought of her; the noon-day light bespoke her praise. Much in the same way is the Virgin-Mother set amidst the beauty of earth and sky in the Italian partnership of the fourteenth and fifteenth centuries.

In such intimate fashion, then, did Our Lady come to dominate the imagination and heart of the Middle Ages, and as in the experience of the Faith in which the medieval people lived their lives, all that was fair on earth witnessed to this "peerless creature," so the emotions which the earth's beauty evoked in them, led on to the thought of her and were themselves laid in homage at her feet. Hence we get songs such as the following in which the emotion of a May-day adventure expresses itself in a song to our Lady:

> As I rode the other day
> The greenwood through in search of play [4]
> My heart was thinking of a mai[d]
> Of all things most sweet:
> Have peace! and I will tell the tale
> Of a maid most sweet.

[4] play—recreation, entertainment.

This maid is sweet of gentle blood,
Bright and fair, of gracious mood;
She can bring us every good
By her beseeching:
Of her He took His flesh and blood,
Christ Jesus, heaven's glory.

With all my life I love that mai[d]
She is my solace night and day,
My joy and always my best play,
And all my love-longing.
All the better am I that day
When of her I sing.

The poet then proceeds to tell of the Five Joys of Our Lady — a favorite theme in medieval devotion.

They did not hesitate — those medieval singers — to sing of Our Lady in the language of the love-song, because in the presence of her purity their hearts were pure and the emotion of earthly love was shorn of earthly passion. In these love-songs the lover's emotion is lifted out of the common earthly desire by a worship wholly spiritual: his vision is upon the eternal fairness which invests the creature possessed by God; and in his delight in that fairness he too comes into the presence of God.

It hardly need be pointed out how in the elevation and hallowing of the emotions, medieval devotion to Our Lady set a higher and more spiritual standard for all human relationships and earthly affections. Those who thus honored Our Lady were taught at once the true sacredness of human emotion and learned the sacramental value of the human affections governed by the law and ideals of their Catholic Faith. Many of those who sang her praise, when they came back to the common relationship of life, might not have been true to the ideal they worshipped. Yet no one can have studied the Middle Ages and not be aware of that "beauty of holiness" with which medieval thought and life was touched by its love and reverence for Our Lady. That love and reverence was a very real thing; it was deep in the heart of the people and because they loved her so well they deemed her full of all power to aid and comfort and save poor ordinary mortals. If she by her

grace would win their love and bend them sweetly to her will, what must be God's love for her, who made her what she is? And if God loved her so, would He too not do her bidding when she pleaded for "man, her brother"? That was how the medieval mind reasoned in the experience of its own emotion. Hence all confidently they trusted in "her beseeching" to help them to attain to their final good in heaven where Christ her Son reigned King.

Lady, Saint Mary, so fair and so bright,
All my hope is in thee, by day and by night:
Lady the noblest, shield me as thou might,
That I never forfeit the heavenly light.

Lady, Saint Mary, so fair and so hende,[5]
Pray Jesus, thy Son, that He me grace send,
So to please Him and thee, ere I hence wend
That He bring me to bliss which is without end.

FATHER CUTHBERT, O. S. F. C.

Oxford, England.

OUR GARDEN PARTY.

NOW that it's all over, and I see that I was entirely in the wrong, I'm going to tell you all about it. They're called by various names, such as *Garden Party, Lawn Fête,* (generally pronounced "feet"), *Saint So-and-so's Festival, Grand Carnival,* and all like that; but whatever their name—so I used to hold—they were all one in themselves, pure and simple *hold-ups,* and I would never permit one while *I* was running this parish, as Pastor-without-any-Curate. The *Ladies of the Parish* always wanted one every summer; but I was resolute: I stuck to my guns and with renewed determination repeated my "No, Ladies, it cannot be done in Our Parish!" And to their wailing: "But *why,* Father?" I'd merely throw out my hands somewhat in the gesture of a *Dominus vobiscum,* cast my eyes to heaven and sigh. And though the Ladies of the Parish were used for many years to my refusal, they always came back each year about the end of

[5] hende = gracious, courteous.

May with the same old request. Well, I'm glad now that I never gave them my real reason, for I'd have had a hard time to be consistent, to have explained myself at all if I'd said a Garden Party was a pure and simple hold-up and then turned right around to let one be perpetrated in my own very parish. I say I'm glad *now,* for we've closed with a tremendous bang the most glorious Garden Party or whatever-you-call-it, out on the lawn between the Rectory and St. John's. I never thought I'd ever have it to admit—yet here I am, twenty-seven years a priest and boasting of the fact!

Well, this is how it came about. . . .

Let's call me *P. Sicdixi,* which being interpreted is "Father I-told-you-so", a name I deserve on account of my habit of invariably being right and everybody else quite wrong "as usual". Now for many years I'd been asking—as gently but firmly as I could—the Right Reverend Bishop for an assistant, . . . "for you see, Bishop," I said, "I'm getting a little old, and the parish is getting larger, and I truly need an active man to help me along, so the very first good man you can send to St. John's . . . . etc., etc." So I suppose the bishop grew tired of the same little old speech every year at the end of the Retreat, and decided he would settle my case once and for all. Just after last Christmas I received a note from the Chancellor saying that His Lordship had assigned Father Juvenis—let's call him that—to St. John's. Father Juvenis had just been ordained in Rome and would arrive by the first of February.

"Thank God!" I cried fervently. "At last I have my assistant!" and began at once to make ready a cozy little room and a study for my "New Curate". Now, I'm not one of the few who have not read the novel of that name and, as I thought, taken its many lessons to heart, so I was prepared to be a real father to my new "boy" and be both generous and kind in showing him the ropes of the life of a busy pastor of souls. I must be firm though, I told myself, and never permit any shenanigans: he'll be all full of theology and big ideas, so I'll probably have to hold him down. I do hope he'll be a sensible fellow and willing to fall into the established ways of doing things around here. I don't want to be another Daddy Dan and have my heart broken. I hope that's not what the bishop is doing to me. And so many thoughts of that nature, until at last he came, and . . . O, my prophetic soul!

Now see! I'm not going to weary you with details of all his new schemes and how in divers ways he tried to reform me and the rest of St. John's, bring us all, as he said with amazing candor, out of our deep travelled rut. Read again *My New Curate* if you want only the half of it all. You could have taken our parish out of real life and put it on the stage and sold tickets for the dramatic version of Canon Sheehan's masterpiece—Mrs. d'Arcy throwing down her keys at my feet and all. No; I'm not going to say anything about all that. Let me rather hasten on to Our Garden Party. You'll have to pardon me if I seem a bit wandering at times. If you have the patience you'll get the whole story by reading on to the end. As I said, I'm getting a bit old . . . and yet, Father Juvenis has done a good deal toward renewing my youth, I must admit, especially since that blessed Garden Party,—God bless it, and Father Juvenis and us all who enjoyed it so well! (I never thought I'd talk like this! God forgive me! But no; I'm not ashamed of myself at all!).

There is one thing about Father Juvenis that I admire, I think, above many other of his fine qualities, and that is the fact that while he can get "ripping mad" at you and argue (he was only thirty) and still be obedient to what you tell him must or must not be done, he will never "stay mad". Thus one morning in May, about the 18th, at the breakfast table (I always waited and had breakfast with him), after a hot argument the night before over repairing or entirely renewing the sacristy roof, Father Juvenis greeted me with his usual smile and cheery good-morning.

"By-the-way, Father," he said, breaking an egg, (whenever Father Juvenis said "by-the-way", I knew he meant to speak of something he'd thought over and out for a long time,) "some of the Ladies of the Parish were asking me why we might not have a Garden Party next month, and I said . . . ."

Poor fool that I was! Why hadn't I suspected they would go to *him?*

"Yes, yes," I interrupted nervously, "and what did you say?"

"Why, I said I didn't see any reason why we could or should not, unless . . ."

"*Unless nothing,* Father!" I interjected right sharply. "Why, my dear Father, I have steadily refused to have one of those hold-ups in my parish for the last twenty years! The very idea!"

". . . . unless," went on Father Juvenis calmly and unnettled, salting his egg, "unless the Reverend Pastor had some objections of which I could not think just at the time, what they might be, you know—that's what I *told* them, Father, anyway."

"O!" said I, and was silent, being *right again!*

Then after a time, my "Father Letheby":

"Well, well! So *you* have the old-fashioned idea of a Garden Party being a hold-up, have you, Father? I . . . ."

"Of course they are!" I snapped, and slopped my coffee a little.

"Well, Father, I—do you not think?" (a pause). "No; let me say it right out." (That was a habit of Father Juvenis'!) "Father, can you remember the exact date of the last Garden Party you attended?"

Bang! He *had* me, all right.

"Because, you see, Father, Garden Parties, like beer, are not what they used to be—the difference being that Garden Parties are *better* than they used to be! In the *old* days—pardon me—when you were first ordained and I was still a youngster at school, they used to run Garden Parties something like this: The Reverend Pastor needed some extra money, say for repairs on the sacristy roof—or to *renew* it entirely. (I could not help but mentally accuse him here of a bit of malice on account of the argument of the evening before.) Well, he decided to run a Garden Party if it was summer and a Bazaar if winter. So what did he do? He called a meeting of the 'workers' of the parish of both sexes and he *told* them he was going to have a Garden Party. Then followed, as you say, a series of genuine hold-ups. Mr. McGillicuddy, the honest carpenter, was conscripted to build booths. He lost time from his regular job. His little daughter had to go without her new shoes for at least another week. The matrons of the parish began at once making fancy work stuff for the Fancy Table. They put more time and expense into their efforts than they could really afford from their other duties.

Armed with 'Subscription Books' and plenty of nerve, for weeks before the date of the Garden Party, the young ladies and children went around to each other and solicited chances. A gray-haired old man was asked to take a chance on a lace collar-and-cuff-set. A young man was asked to take a chance on a compact—you know, Father—that powder stuff the girls wipe on their noses: they call it a compact, you know." (I didn't know, but was willing to learn.)

"Yes, yes; go on, Father," I said.

"Yes; and the young girls were asked to take a chance on a nice Wellington Pipe or a box of cigars. And generally their plans for taking chances included almost nothing which would interest the little children and make them happy in spending their few pennies, unless perhaps it were the two-cent grab-bag. But that was had at the Garden Party itself, and when the children found they had been badly cheated for their two cents they soon tired of the thing and wished they'd bought another ice cream cone instead."

Father Juvenis paused for breath and I took advantage of him to remark: "Well, I am at least glad to see that we agree on one thing, dear Father. I was afraid you were going to *approve* of Garden Parties, and so you and I would soon be having another argument. I am glad—"

"But Father, I *do* approve of Garden Parties!"

To myself I quaintly observed that the napkin I held to my lips was like a sail, from which Father Juvenis had just taken the wind. I was quite speechless.

"You see," he went on, "the *old* style was truly quite a hold-up, as you say. But the more modern type of Garden Party, like the kind we should run here at St. John's for the purpose of putting a whole new roof and not a few leaky patches on the sacristy, is no hold-up at all. Now, Father," said Juvenis, draining the last of his now cold coffee and folding his napkin (I knew I was in for it!), "a hold-up is never justified, not even by the fact that it is for the Church and by the argument that 'after all people are only too willing to be held-up'. That's rot, and bad theology too. Your modern Garden Party, therefore, aims to give the people something for their money. The pesky old chance books are done away with. No solliciting on the grounds, or anywhere else

for that matter. On various booths about the grounds are displayed many and various articles of apparel, or kitchen utensils made of aluminum, safety razors, dolls, gorgeous Japanese umbrellas, alarm clocks, big rubber balls, baby blankets, turkish towels, glassware, and—and—why all sorts of things both useful and ornamental."

In spite of myself I was truly interested, and so ventured, as I lit a cigar, to ask:

"And pray, Father dear, how are these things disposed of? Isn't that your hold-up again? Or, a more radical question still: where do you obtain this splendid lay-out of things both useful and ornamental? Hold-up the city's merchants for them? I see! Well, go on!"

If I thought I had scored a point I was soon disillusioned. Father Juvenis went on:

"I'll answer your second question first, Father. There are two sources of supply, both of them merchants, as you say; but no merchant is held up. One source is a merchant who makes a business of supplying Garden Parties and Bazaars with the said articles both useful and ornamental; another is your wholesaler who supplies the country stores and smaller department stores. These men will deliver shipments of goods on consignment, and all articles in good condition are returnable. You see, Father, one can hardly be stuck by over-ordering.

"And now for your first question: we dispose of the articles both useful and ornamental in various ways, but always with profit to everybody. *Everbody,* I say: first to the *Garden Party,* because in the disposal of an article whether useful or ornamental (he had an aggravating way of making slogans out of phrases), more money is taken in than the article cost. And then, profit to the *lucky winner* because he receives, say, for ten cents, an article worth perhaps fifty cents. Finally, profit to the others who paid their ten cents *and yet won nothing,* for the method of disposing of the article is always some sort of a *game* in which there is an element of skill. O, there may be some chance in it too, but there is also skill of some sort. In fact there *must* be skill involved, or generally the police will not permit the game on the lot. For instance, the old-fashioned wheel of fortune is purely chance and is not

permitted. But this *is*: Have a revolving round table painted off into segments—thirty of them—and numbered. Sell tickets also numbered one to thirty at ten cents each. Now one of the contestants in the game takes a feathered dart and while the round table is spinning, shoots for his number. If he is skilful enough . . . Ha! . . . *he will hit his own number,* . . . or *someone's* number and that number has a choice of anything on the stand! You see!

"Or," continued the enthusiastic Father Juvenis, "if one does not like to depend on the skill of another, or feels that on not winning he has not had at least ten cents' worth of fun by watching the game proceed, he may go on to another booth where on a square table are laid out square blocks. For ten cents he receives three small hoops of wood—or nine for a quarter—which he may skilfully toss to ring the blocks, over which the hoops will just fit snugly. You may think this a difficult game, Father, and tantamount to a hold-up, but I tell you I've known eighteen prizes to be won in the course of three hours' tossing of the hoops."

I sighed, and pushed back my chair, and as I rose and made way for Mary Ann to clear the breakfast table, Father Juvenis followed me in silence upstairs and into my study. To my dismay he sank into the easy chair and lit a cigarette.

"Well, Father, what do you say? Shall St. John's have a modern Garden Party?"

I dropped my paper knife and laid down the envelope I was slitting. In utter astonishment at the dear man's what-shall-I call-it, I stared at him speechless for a moment, and then found my tongue, and I can tell you, I let it wag!

"Dear Father Juvenis, I am very busy this morning!" I said quite unkindly. "I really have no more time for this nonsense. I . . ."

"Oh, very well, Father," he said rising and going to the door. "I am sorry. I only . . ."

"But, my dear boy," I went on, and at once I knew I was lost, "I really cannot permit this thing in my parish. Why, sir, I thought you were theologian enough to see that this sort of thing is pure and simple *negotiatio.* You purchase things and sell them unchanged for a great value. Now let's have no more of the thing!"

A smile of triumph was spreading over the fine features of Father Juvenis's face as he deliberately crossed the floor and settled again into the easy chair.

"O-ho! So it's the moral of it, eh? I see. Why, Father, it's so far from being *negotiatio* that we actually sell the articles both useful and ornamental for less than cost. If you remember, I said the articles both useful and ornamental cost us about fifty cents and we sell them for ten. The only thing which prevents us a dead loss of forty cents is the fact that at the *same time* we sell two dollars and ninety cents worth of amusement to the *unlucky* contestants in the game. Would you say you had been cheated out of the admission price to a baseball game if your favorite team lost the game?"

In spite of myself I laughed at the man's fine casuistry, and then a thing happened which I shall ever be at a loss to explain. With a wave of my hand I exclaimed:

"Go along with you, Father dear, run your old Garden Party if you will and break my heart in the bargain. I'm going to have nothing to do with it! I sha'nt even say 'I told you so' when it fails! Now please, my mail . . ."

I say I shall ever be at a loss to explain this conduct of mine. Perhaps I had somehow counted on his trying to extort a fuller consent from me. But if this was my subconscious attitude, here again I did not count on the kind of antagonist with whom I had put on the gloves.

"Hurray!" cried Father Juvenis, my daring young curate, and dashed from the room. Two minutes later I heard his portable typewriter clacking away upstairs. (I could never train him to close his door when he used the thing. I still stick to my fountain pen and consider myself quite *modern* too.)

None but Father Juvenis will be able to tell you all the trouble that was taken to prepare for Our Garden Party. He alone knows, for he alone did it all—he and his cohorts of my dear parishioners, both young and old. What I mean is, I was letting him make his own bed, secretly hoping, I'm afraid, that he'd find it good and lumpy when the time came for him to lie in it. And yet, when the evening arrived for the opening of the three nights' proceedings, I had to admit that a marvelous transformation had taken place out on the big lawn between

the rectory and the church. There were eight of his "game booths" simply constructed of light lumber and painted blue. American flags fluttered from the tops of posts for decoration and the "workers" were already, when I went out on the upper verandah at six to finish Vespers and Compline, hurrying back and forth from the basement of the church laden with all sorts of the articles both useful and ornamental, which they disposed tastefully, as only women can, on nails about the various booths.

Father Juvenis was here, there and everywhere, directing, being consulted and giving orders which were carried out to the letter. He was surely monarch of all he surveyed, nor was his kingdom a small one. Dear me! I'd almost forgot to mention that most wonderful of all his achievements: he had prevailed on a carnival concessionist to come with a set of eight monstrous boat-swings and a first class merry-go-round. Lights of all colors were burning already and now began the hurdy-gurdy organ to grind out its atrocious tunes, while the little ones, my own particular darlings in my parish, were crowding around the ticket seller, each one of them bent on having the first ride.

My finger slipped from the place I was holding in my Breviary as I watched and I drew my chair closer to the rail of the upper verandah the better to command a view of the happy scene below. I knew they expected me to join their merry-making and I had every intention of doing so, but as yet I could not bring myself to break off this sweet contemplation of my people at play. You must know that our upper verandah is a sort of latticed affair over which ivy clings, so that I was quite unseen by one who might be even gazing my way. There was no danger of observation from below, however, for there was not a soul of them on the lawn that evening but was intent on the business of having fun.

The longer I gazed, the more absorbed I became in what I saw being enacted before me. Just beneath my point of vantage was one of Father Juvenis's booths on which were displayed his articles both useful and ornamental. It was an octagonal affair with white painted counters in each side of the octagon. Each of the counters was marked off by a perpendicular black line into squares and in each square were

painted three numbers, as 2—75—91. A glaring red sign proclaimed that here could be played the game of Lotto at ten cents a space. Loud-voiced and full-throated Jim Bergin was selling the spaces and praising the merits of the articles both useful and ornamental. "Win a fine gold-plated safety razor!" Jim was crying; "Or if you don't shave yet and never will, why, here's just what you want: a bowl for your gold fish! You may not have any gold or any fish either, but remember, folks, Friday's coming! Who'll take this last space on this round of Lotto? Ten cents, a dime, the tenth part of a dollar! Right here, lady! Thank you! Let's go!"

Jim, having sold the last space, now took up a box and shook it violently. The numbered pieces within rattled around and Jim extracted the first: "Number 54!" cried Jim. A little girl across the way placed a washer over her number 54 and danced with glee. "Number 26!" from Jim, drawing again. And so on and on, number after number was drawn and called, the players placing washers over the numbers they happened to hold. The little girl already had two numbers covered and the excitement grew more tense when three others also covered two of their numbers. "Number 20!" . . . No; no winner yet. "Number 16!" . . Ah! The winner is the old gentleman right next to the little girl. He is beaming! "Ho! Ho!" he cackles with delight; "I got 'em all! I win!"

"Take your choice of anything on the stand, sir!" invites Jim. "Next round!"

The old gentleman surveys the articles both useful and ornamental for a moment and then his eye falls upon the crestfallen face of the little girl. Tears are imminent in those blue little eyes. The old gentleman hesitates no longer.

"I'll have that there boy-doll, if you please!"

A merry shout of laughter goes up as Maggie Wilson reaches down the boy-doll and passes it out to the dear old man. Every wondering eye in the crowd (including my own) was glued upon the old gentleman. He soberly took the boy-doll from Maggie, gently put it up to his lips and gave it a real old Irish smack and then with a smile turned to the little girl, the doll outstretched to her.

"Now you kiss 'im, Honey! He's got a mamma for hiself! He! he!"

"Hurray for Mr. Butler!" cried Jim Bergin. "There's been two winners in that round. Get your tickets for the next round of Lotto. Good old-fashioned Lotto, the modern game full o' fun for man, woman and child!"

Dear inconsistent Jim Bergin! What a truth he spoke!

"What do you say to the gentleman, Mary Cecilia?" the child's mother was prompting.

What does she say? The idea! The child can say nothing—absolutely nothing! She is too full of joy for utterance. She hugs the boy-doll to her motherly little breast and puts up her face to the old man for a kiss Oh say! I tell you I just dropped back in my chair for a moment and closed my eyes. It was wonderful! And then I watched again, my gaze wandering about to some of the other booths. Everywhere it was the same. My darling people were spending their dimes right and left and enjoying themselves to the very limit of innocent fun. I began to see that there are many, many lessons to be learned by an old sinner of a parish priest even from a Garden Party. I began to see how even ice cream cones can be eaten, lemonade and grape juice drunk, games played, hurdy-gurdy organs and merry-go-rounds run, all for the greater glory of God. I tell you I saw a lot from that upper verandah of ours that first evening of Our Garden Party. I saw how the natural selfishness of human hearts is overcome by spending money on others. I saw many a young father overcome human respect, pick up his little boy too small to ride the flying-horses all by himself and ride with him, though I suspect that the round-and-round sensation cost his less practised sense of equilibrium many a pang. I saw another thing too: I never knew there were so many babies in my parish till I saw the mothers wheeling or carrying them about our lawn that evening. I had seen them only one at a time when they were baptized, but *here* they were all together, a grand commentary on the married lives of my darling people. (You'll have to excuse me: I suppose I *am* a bit effusive when I get talking this way.)

And so it was that the sweet realization broke over me that Our Garden Party was not in reality a hold-up. Father Juvenis's methods had changed all that into a spirit of genuine merry-making, and as I learned later, another of his schemes

had injected into the affair an opportunity for each member of the parish to practise Christian self-denial. He had appealed to the Ladies of the Parish to deny themselves some little "extra" and spend the money thus saved in making a cake. He impressed them that it must be a cake *they had made themselves,* not a bought one, so that there might be some personal trouble taken as an earnest of good will He had appealed to the men of the parish to sacrifice a couple of cigars or a pack of cigarettes and devote the money to the purchase of lemons and sugar. On the men he impressed that they must not get their *wives* to buy the sugar and lemons with money they merely provided, and that they must not take the sugar from the family pantry, but go to the trouble and humiliation of buying it themselves and delivering it personally at the rectory. And the children were asked to sacrifice a few pennies of their spending money—an extra few pennies—which was to be sent to the Foreign Missions, thus winning the blessing of God on Our Garden Party.

Hold-up? Not at all! For, though the aim was undoubtedly to make money for the Church, still it was a money-making scheme with many sides, Joseph's coat of many colors. Yes; I was willing—nay glad to admit it: I was a convert to my Father Juvenis. He was right and I was wrong, and I was glad I was wrong.

Well, I was just about to rise and go join the happy throng on our lawn, when I noticed that the hurdy-gurdy had stopped its tune; the merry-go-round had stopped; a lull came over the crowd. I jumped to my feet. Why? And then I knew, for my Father Juvenis was standing at my side.

"Aren't you coming down to Our Garden Party, Father?" he asked timidly, almost with apology. "The people rather expect you."

For answer I stepped closer to the verandah rail, put my head out through the ivy and shouted: "My dear people, I'm coming right down! I've been very busy for the last half hour and I'm sorry I've missed so much of the —— that is, I'll be right with you!"

A mighty cheer went up from the crowd below, and if I *do* have to say it myself, my foolish old heart was all a-flutter. I turned again to Father Juvenis.

"Come, my dear Father," I said, taking his arm; "let us go down and enjoy *our* Garden Party!"

PASTOR ANTIQUUS.

PREACHING OTHER MEN'S SERMONS.

AT a bookseller's shop in London, John Henry Newman saw sermons labeled: "Warranted orthodox, not preached before, and—20 minutes."

The anecdote is borrowed from Pattison (*The Making of the Sermon*), who uses it in discussing the proper length of a sermon. That desirable brevity is not, of course, what should intrigue us at present. The prospective purchaser might assure himself, by direct examination of the sermons, of their orthodoxy and their brevity. The second of the three points is the one that must give him pause. He must accept that on the faith of probably an unknown man—of a man, that is to say, unknown to him. People who wish to sell things may be willing to strain the truth a trifle in order to accomplish their object. There are high-minded ethicians who would also point out that the whole transaction is implicitly immoral, for the only likely reason why any one should wish to purchase sermons not preached before is that he wishes to preach them himself and pretend or imply that they are written by himself. There is deception, they argue, practised in the pulpit—in the very throne of truth. For it is not the common way of such as do these things to announce publicly or privately that they are doing them.

Let us hear some of these exigent ethicians. One of them is the Rev. H. C. G. Moule in *To My Younger Brethren:*

> Is it necessary . . . that I should not only appeal thus in general, but add one special entreaty—always to preach *your own* sermons? Probably it is not necessary; but it may be "safe" nevertheless (Phil. 3:2). Not long ago I was distressed to read, in the advertisement pages of an excellent Church newspaper, a conspicuous announcement of a series of *"litho sermons"*, that is, I suppose, sermons so printed as to look like manuscript. If such literature has a sale, it is a miserable fact. Can these discourses possibly be written by a "man of the Spirit", or used by such a man? I say, No. The

production of them (in order to be lithographed), and the use of them in their "litho" state, are untruthful acts, untruthful in the very sanctuary of truth. The Lord pardon—and the Lord forbid!

Better the most stammering and incoherent utterances of a man who loves the Lord, and the Word, and the flock, and who in Christ's name does his best, than the unhallowed, and usually, I think, vapid glibness of such acted as well as spoken falsehoods. [A footnote here says: I am far from saying that the preacher should never get help from other men's sermons. This may be done honestly and usefully, in many ways. But to let another man's sermon pass as one's own is a sin.] . . .

Quite conceivably, there may be rare occasions when another man's sermon may be rightly used by you. But then, of course, you will do it honestly and above-board, telling your people whose it is.

A similarly high—even a higher—standard is held up by Dr. Broadus in *Preparation and Delivery of Sermons:*

Never appropriate an entire discourse, whether with or without acknowledgment. It might be lawful, under peculiar circumstances, to read to an audience some choice sermon, avowedly as reading; as an occasional exercise, by a good reader, and with a congregation who fancy it, this might do good. Such was in fact the idea which Addison recommended in the oft-quoted humorous account of Sir Roger de Coverley's chaplain—just reading or reciting a sermon as one might do with a poem; and the hearers enjoying it in much the same way.

Pronouncing a sermon from the pulpit, however, as Sir Roger asked his chaplain to do, does not seem to be quite the same thing as "just reading or reciting a sermon as one might do with a poem". Sir Roger says of his chaplain:

"At his first settling with me, I made him a present of all the good sermons which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the pulpit. Accordingly, he has digested them into such a series, and they follow one another naturally, and make a continued system of practical divinity."

As Sir Roger was going on in his story, the gentleman we were talking of came up to us; and upon the knight's asking him who preached to-morrow (for it was Saturday night), told us, the Bishop of St. Asaph in the morning, and Dr. South in the afternoon. He then showed us his list of preachers for the whole year; where I

saw with a great deal of pleasure Archbishop Tillotson, Bishop Sanderson, Dr. Barrow, Dr. Calamy, with several living authors who have published discourses of practical divinity. I no sooner saw this venerable man in the pulpit, but I very much approved of my friend's insisting upon the qualifications of a good aspect and a clear voice; for I was so charmed with the gracefulness of his figure and delivery, as well as with the discourses he pronounced, that I think I never passed any time more to my satisfaction. A sermon repeated after this manner is like the composition of a poet in the mouth of a graceful actor.

Broadus continues:

But to preach, as preaching, a discourse which we acknowledge to have been borrowed from others, is so incongruous and unpleasing a thing as to be very rarely done. The real practice, with some preachers, is still worse. They shrink from acknowledging what they do, but still allow themselves to do it. In England this is well known to be very common. It is wonderful how those who boast of being gentlemen can practise an appropriation which is condemned by the guilty pains they take to hide it.

Phillips Brooks, in his *Lectures on Preaching,* is somewhat more concise, but hardly less exacting:

A very curious study in human nature is the way in which the moral sense sometimes suffers in connection with the highest spiritual experiences. A man who will cheat nowhere else will be a hypocrite in religion. A man who really wants to convert his brethren will sometimes try to do it by preaching other people's sermons as if they were his own. It is partly, I suppose, the vague sense of elevation which seems to have somewhat enfeebled the hold of the ordinary morality upon a man, as the earth's gravitation weakens for him who mounts among the stars. And in some form it is that demoralization which comes from feeling themselves in a place for which they are not fit, burdened with duties for which they have no capacity. And that, in political, or commercial, or clerical life, is the most demoralizing consciousness that a man can feel.

Doubtless some preachers who feel that they are moving in a rarified ethical atmosphere whilst reading these pronouncements, will receive an unexpected shock from the further declaration of Broadus:

Never appropriate without acknowledgment the complete outline of a discourse. Many persons in our country appear to think this perfectly lawful. Ludicrous stories are often told of sermons pursuing the same train of thought with one shortly before preached at the same place; and sometimes the real author incurs the blame. But one rebukes himself for being amused at such stories, for they have a grave side, which is humiliating. Does the evil of stealing depend on whether one is caught at it, as the Spartans taught their boys? . . . The power of custom, including the known practice of some good men, the seductions of sloth, and the overwork to which ministers are often subjected, have wrought in many minds a confusion of ideas on this subject, which can alone account for the frequent cases of unacknowledged appropriation.

The books of "Sketches and Skeletons", which are so often published and so widely bought, are, unless honestly and wisely used, an unmitigated evil, and a disgrace to the ministry of the gospel. And it is a fair question whether such books can be honestly and wisely used. . . . There is no excuse for such books, and no minister should suffer one of them to remain in his library. But they are deplorably common in this country, and still more so in Germany. Nor is the practice of recent origin. As early as 1517, there appeared in Paris a Latin volume of this character, entitled "The Preacher's Gem", and styling itself "a most excellent and divine work". And at Amsterdam, in 1642, appeared, "*Dormi secure: vel Cynosura Professorum ac Studiosorum Eloquentiae*", etc. ("Sleep without Anxiety: or, The Cynosure of Professors and Students of Eloquence", etc.). The idea appears to be that one who possesses this book need not have his sleep disturbed by anxiety about next Sunday's sermon. Coquerel, who mentions these two works, remarks that it may be doubted whether persons would awake from this sleep to be eloquent; and we may add that one who has determined to borrow a plan from such a book should be too much ashamed of himself to sleep at all.

We may now be interested in looking at the other side of the shield. Toward the very end of his *De Doctrina Christiana* (IV, xxix, 63), St. Augustine pleads in defence of the preacher who, like Sir Roger de Coverley's chaplain, has a good manner of delivery, but not an effective mental equipment for the composition of sermons. Such a man may avail himself of another man's sermon, commit it to memory, and deliver it to the people, and be free from blame if he do all this without decep-

tion. Does the Saint mean here without *active* deception, that is, without claiming or hinting that the discourse is his own composition, but simply allowing the people to remain in ignorance that the sermon was written by another?

It will not be an unpardonable digression if I should quote here some illustrations of the distinction that may be made between active and passive deception. In the sketch of James Parsons by Paxton Hood (in *The Vocation of the Preacher*) we find this:

> We suppose few recent preachers have, so much as Mr. Parsons, had the honor of having their sermons feloniously preached and purloined; it is very pitiable, but many of the stories told in illustration of this are very humorous. Some time since we were conversing with a minister on the subject of this sketch, enumerating the texts from which we had heard him preach, and recalling some of the impressions; among others, we referred to the sermon we heard in the Poultry Chapel several years since, from the text, "Thou hast restrained prayer before God". "Ah", said our friend, "I have heard that sermon twice". "Indeed", we said, "that is singular; for we have heard James Parsons preach hundreds of times, but never heard the same sermon twice". "I did not say", said our friend, "that I had heard *him* preach it twice; but I heard it first when you heard it; and the Rev. ——— came down to preach us our anniversary sermon, and he preached it again; so I heard it twice". Again, we know of a remarkable circumstance in the town of ———, when two very celebrated pulpit orators were engaged for two different services, in connection with the opening of a place of worship. The first went off very well, from the text, "Glorious things are spoken of thee, O city of God". Down came the other brother from London — a still more popular and stately personage—for the evening service; he not only announced precisely the same text, but preached precisely the same sermon; and it was quite a matter of debate whether P. had stolen from L., or L. from P.; but, by-and-by, it was discovered they were a pair of thieves, and that the sermon was the one which we have quoted [in a previous part of the sketch of Mr. Parsons]; it had been published years before, as preached by Mr. Parsons, in an old volume of the *Pulpit*.

This might be styled *passive deception*. It is not free from the obvious danger of discovery, with the resulting characterization of "stolen", "purloined", or the less mordant "bor-

rowed". But Hood proceeds to give an illustration which should fall under the category of *active* deception, or downright lying:

> But a still more astonishing revelation the curious reader may discover for himself, if he will, by purchasing No. 2,373 of the *Pulpit,* for March 26, 1869, where, beneath the text "There shall be no night there", he will find precisely the same sermon preached by Mr. Parsons from the same text, and published in the same periodical, in the year 1837 and vol. XXX; we forbear to mention the name of the clergyman guilty of this disgraceful literary felony.

Hood's comment upon this will lead us to gentler views of mere "borrowing" as distinguished from "literary felony": "That a man should preach another man's thoughts and words may perhaps be forgiven; the man who would do it would probably give to his hearers something far better than he could produce himself; but that he should publish as his own such a literary larceny is wonderful." But to return to St. Augustine's gentle view and the subtle argumentation by which he seeks to support it. He apparently perceives no true "deception" in the mere fact of the borrowing of another man's composition by a preacher who is unable to compose adequately himself:

> For in this way many become preachers of the truth (which is certainly desirable), and yet not many teachers; for all deliver the discourse which one real teacher has composed, and there are no divisions among them. Nor are such men to be alarmed by the words of Jeremiah the prophet, through whom God denounces those who steal His words every one from his neighbor (Jerem. 23:30). For those who steal take what does not belong to them, but the word of God belongs to all who obey it; and it is the man who speaks well, but lives badly, who really takes the words that belong to another. For the good things he says seem to be the result of his own thought, and yet they have nothing in common with his own manner of life. And so God has said that they steal His words who would appear good by speaking God's words, but are in fact bad, as they follow their own ways. And if you look closely into the matter, it is not really themselves who say the good things they say. For how can they say in words what they deny in deeds? It is not for nothing that the apostle says of such men: "They profess that they know God, but in works they deny Him" (Tit. 1:16). In one sense,

then, they do say the things, and in another sense they do not say them; for both these statements must be true, both being made by Him who is the Truth. Speaking of such men, in one place He says: "Whatsoever they bid you observe, that observe and do; but do not ye after their works"; — that is to say, what ye hear from their lips, that do; what ye see in their lives, that do ye not;—"for they say and do not" (Matt. 23:3). And so, though they do not, yet they say. But in another place, upbraiding such men, He says, "O generation of vipers, how can ye, being evil, speak good things?" (Matt. 12:34). And from this it would appear that even what they say, when they say what is good, it is not themselves who say, for in will and in deed they deny what they say. Hence it happens that a wicked man who is eloquent may compose a discourse in which the truth is set forth to be delivered by a good man who is not eloquent; and when this takes place, the former draws from himself what does not belong to him, and the latter receives from another what really belongs to himself. But when true believers render this service to true believers, both parties speak what is their own, for God is theirs, to whom belongs all that they say; and even those who could not compose what they say make it their own by composing their lives in harmony with it. (Trans. J. F. Shaw.)

Sticklers for the truth who have been humorously described as "truth or death" critics may compare the subtlety of this reasoning with that which enabled the Saint to show that Jacob's replies to the blind Isaac constituted really a *mysterium* and not a *mendacium*. The important point, nevertheless, would rather seem to be that the Saint found an excuse for preachers who, unable to present the Word of God (in an adequate fashion, it is to be assumed), use the sermons of abler composers. They are not guilty of purloining, of thievery, of larceny.

Suppose the preacher, however, takes, not a whole sermon, but only an especially cogent or well-expressed piece of argumentation from it, and incorporates it in his own discourse? Saint Chrysostom considers the question in his treatise on *The Priesthood:*

If a preacher should happen to insert any portion of another man's productions in his discourses, he is exposed to more obloquy than a stealer of goods; and often when he has taken not one tittle from

any man, but has been suspected only, he has suffered more than if he had been detected. (Trans. F. W. Hohler.)

"Detected"—that word naturally suggests one of the *Colloquies on Preaching,* in which Canon Twells discusses, through the words of his imaginary characters, the *pros* and *cons* of homiletic borrowing. To this Colloquy he assigns the heading, "The Detectives". The scene is a railway carriage, and the characters are A, B, and Mrs. C. The conversation opens—as this paper also opened—with a reference to John Henry Newman:

A. And you will scarcely believe it, sir, but I caught him out again. It was a sermon of John Henry Newman's.

B. Was the sermon a good one?

A. Very good. Those sermons of Newman's, before he left the English Church, are, I believe, considered some of the best in the language.

B. But you remembered it?

A. Well, I can't say I remembered it, but there was a something in the flow of the sentences that made me think it might be Newman's. When I got home, I went to my book shelves, and found it to be as I have said. Scarcely a word altered! The impudence of the fellow, strutting in Newman's plumes!

Mrs. C. Quite shameful.

A. Unfortunately for the parsons, I had a clerical uncle who bequeathed to me his library. It included numerous volumes of sermons, of all sorts of dates, and by all sorts of preachers. I often amuse myself by trying to discover these barefaced acts of spiritual larceny. It is astonishing how frequently I am successful. I have arrived at the conclusion that we can seldom be sure of a preacher's sermon being his own. . . . The clergy preach to us laymen the obvious duties of honesty and straightforwardness: yet they stand up in the pulpit, and seek to gain credit from what has really come from the brains of other people. . . .

B. I should like to talk this matter out. It has often occurred to me, as a layman, that much may be said on the other side of these questions. As I understand it, my good sir, you lay it down as an incontestable proposition that when a clergyman preaches a sermon which is not his own, he commits a sort of fraud, and seeks to obtain credit from other people's labors. . . .

A. Most certainly when a preacher gets up into the pulpit he practically says, "I am going to tell you my thoughts upon such and

such a subject". The congregation understand that to be his meaning, and what is more, he wishes them to understand it.

B. But suppose his thoughts on that topic happen to be much the same as Newman's thoughts, but suppose Newman expressed them in better and clearer English than he can hope to command: is he to be debarred from giving his people the benefit of the superior statement? I observe you assume that the object of a preacher is to gain credit. Is it not just possible he may not think of gaining credit at all, but of doing good?

A. That is one way of looking at it: but in such a case had he not better say, without any sort of concealment, "Now I am going to preach a sermon of John Henry Newman's"?

B. Most certainly, if you are correct in your assertion that he is otherwise passing a deception upon his people. But is it so? He would probably dispute it. He might say that there is no law either in Church or State that the sermons he preaches must necessarily be his own; that, on the contrary, the Church of England, in providing homilies as alternatives to sermons, seems distinctly to imply that he may avail himself of other people's labors; that clergy in deacon's orders are sometimes positively prohibited by their bishops from presuming to deliver their own compositions; that, even when they have become priests, and have much preaching to do, they are not unfrequently recommended by the same authorities to adopt the practice of writing one original sermon a week and borrowing the other. In all this he would maintain that there was not meant to be the slightest fraud, for that those who care to know that he occasionally makes use of the thoughts, and even the language, of others, are quite welcome, as far as he is concerned, to the information.

A. Then why not let the information be publicly given?

B. That is easily said, and sounds exceedingly plausible; but when you come to think of it, there are practical objections, quite apart from considerations of credit. A clergyman very rarely copies a man's sermon just as it is. He adapts it, or tries to adapt it, to his own delivery, and to the special circumstances of his congregation. . . . To give out that it is so-and-so's would be manifestly misleading, while any attempt to explain the extent to which it is so-and-so's would be complicated and absurd. . . .

A. You cannot deny that clergymen are generally annoyed when it is found out that they have been pilfering from others. That scarcely looks like an entire absence of the spirit of deception.

B. Some, no doubt, are annoyed, and I do not say that the subject is free from difficulty. The difficulty is in a great measure created by persons like yourself who persist in regarding copied

sermons as spoken frauds. A clergyman is naturally vexed at being considered guilty of a dishonorable practice, when his own conscience acquits him of anything of the sort, and when he has been honestly doing his best for his congregation. But just consider a moment. Would it be well that all the good sermons that ever were written, comprising some of the most valuable compositions this world of ours has to show, should be entirely unknown, except to the comparatively few who are fortunate enough to possess them, and to read them? Do you really think it would be a gain that they should be altogether banished from our pulpits, in favor of the crude compositions of country curates, or even the productions of town incumbents, whose goodness may be larger than their brains?

A. Then you are an advocate of wholesale larceny?

B. I don't think larceny is a correct term for it. If dead preachers could come back from their graves, they would surely be gratified to discover that they, being dead, yet speak. As to living preachers, I have never known them otherwise than pleased, not to say flattered, to find their sermons appropriated by their brethren.

The argument is skilfully conducted, and none of the obvious difficulties lacks fair statement. Mr. B, however, whilst presenting the *pros* of borrowing with tact and plausibility, ignores the custom of borrowing from much less celebrated names than that of John Henry Newman. The anecdote that heads the present paper illustrates this fact. Unknown clergymen would not advertise their "barrel" of sermons for sale unless there were purchasers for such goods, nor would the *"litho sermons"* take that form without the hope—if not indeed the intention—of deception. If clergymen adapted only masterpieces of pulpit eloquence to the conditions of their flocks, the argument of Mr. B would have great force. But what should be said if they appear willing to take anything, from any almost unknown source? Mr. B adverts to the "litho sermons" later on in the Colloquy, declaring that "the worst plan of all is the purchase of those lithographed discourses with which certain publishers tempt lazy priests". He also makes the important qualification of his previous contentions, that the success of a sermon depends rather on its suitability to both preacher and audience than on its intrinsic worth, and that a sermon preached from the heart to a congregation whose needs are truly known by the preacher, may lack literary merit and yet be better suited for its purpose than any borrowed

sermon. This remark is cordially endorsed by Mr. A, who adds that a good delivery, which is more than half the battle, can rarely be attained when the sermon of another man is preached. The practical conclusion of the whole Colloquy is summed up by Mr. B:

> I am clear that the world would be worse off if it heard no borrowed sermons. I am clear, further, that even the best preachers should not hesitate to avail themselves of the wealth of thought to be found in printed sermons, ancient and modern, however much they may assimilate it to their own methods of arrangement and expression. I should never dream of thinking the worse of a man because I happened to find he owed the gist of his sermon to someone else. On the other hand, the most effective discourses are probably those in which a preacher's individuality, his acquaintance with his people, even his idiosyncrasies, are most strongly marked. No conviction that he is justified in availing himself of other people's labors should hinder him from spending what time and trouble he can in preparation for the pulpit. Both for his own sake and that of his audience, it must be a bad plan to depend exclusively, even generally, upon extraneous aid. He should be left free, in my opinion, to consult the best interests of his congregation in his own way: but such freedom should be accompanied by a grave sense of responsibility, and an accurate knowledge, if possible, of the strong and the weak points in his personal qualifications.

In his *Papers on Preaching,* Davies is gentle with the young borrower because of the many difficulties that may surround his ministry. "In reasoning the thing out," he says, "the thing comes to this, whether you can make the borrowed garment fit . . . . whether the style will suit such a man? . . . The outcry against copying sermons has arisen from the injudicious sources to which men apply for help; a young, beardless divine finds himself talking in the words of a Father in Israel, speaking of experiences which he has never felt, and uttering words which he has no unction to personate"—and he gives a ludicrous anecdote illustrating this. Gowan also, in his *Preaching and Preachers,* is fairly considerate of the feelings of the young preacher, whilst contending at the same time that a man who cannot compose a sermon should not enter the ministry, and pointing out the many dangers the

borrower must face. The argumentation is too extended, and covers too many original contentions, to bear adequate illustration here. I merely refer my readers to his volume (pages 76-92 and 289-291).

It may be added in conclusion that the multitude of sermon books published to-day need not imply extensive copying or preaching of other men's sermons, but rather a somewhat pathetic, because so often illusory, hope on the part of the clerical purchaser that he may find there some thoughts, arguments, illustrations, peculiarly suited to the conditions of life in his own parish. The dust collecting on the volumes in his library hardly abates, however, the hope that springs eternal in his breast.

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VOTIVE LIGHTS IN OUR CHURCHES.

WHILE giving a mission recently in one of the large churches in New York, my attention was in a striking way attracted by the devout attitude of a man of mature age and refined appearance who had busied himself before a stand of votive lights. The deep faith and reverence pictured in his intelligent face banished any suspicion that he was moved by superstition, human respect or the habit which imitates what one approves. He had evidently acted from keen personal conviction when he lit the votive taper, and as he knelt there I reflected that he was a marked example of devout practical Christianity, which as a missionary I resolved to foster.

The practice of lighting votive candles before a shrine is of course not new; but with us it has become very marked within the last twenty-five years. If not all Catholics who follow the custom can be said to possess the reverent and intelligent faith of the more thoughtful or educated, they nevertheless follow a commendable dictate of reason in making the offering not merely as a thanksgiving but with a view of obtaining a favor from Almighty God. The instinct which seeks to propitiate Divine power by gifts may indeed be accompanied at times by the belief that it is the gift and not the mercy of God that secures the favor requested or expected; but such

abuse can be remedied by intelligence and instruction. It need not mean such radical measures as King Ezechias deemed it necessary to take when he destroyed the image of the Brazen Serpent because of the superstitious treatment of it by the Jews of his time.

A Present Day Custom.

When the modern practice of burning votive lights was being urged, not to say introduced by those who found it to be a source of income or a business proposition, some, irrespective of their own personal opinions about the matter, frowned upon the movement. Their objection was that it savored strongly of commercialism in religion and would be regarded in that light, at least by the enemies of the Church. They suggested a return to the old custom of offering large wax candles and placing them on the altar or on the railing in front of the altar on which the donor wished them to be burned. In spite of this objection, the practice of lighting votive candles or vigil lights is now almost universal.

As already stated, the principle underlying the practice is natural, and when the offering is made with the proper dispositions, without any trace of superstition, it is quite lawful, because it is simply an act of sacrifice in the broad sense of the term, to Almighty God. To offer sacrifice to Almighty God. is a dictate of our rational nature; and therefore in the very beginning of the human race Cain and Abel offered to the Supreme Being the firstlings of their flocks and the first fruits of their fields, in order to thank Him for the success which had attended their labors, and also, we may well suppose, to implore His blessing on their endeavors in the future. Even in the most primitive times, as we learn from history, every nation and tribe, even the uncivilized and savage, offered some form of sacrifice to Jehovah. The offering of sacrifice to God may therefore be regarded as second nature to man.

But besides being sanctioned by the natural law, the offering of sacrifice to the Supreme Being is also commanded by the positive law of God, in the covenant given to Moses. We read in Leviticus these words strikingly appropriate to our subject: "And the Lord spoke to Moses saying: Command the children of Israel that they bring unto thee the finest and

clearest oil of olives, to furnish the lamps continually, without the veil of the testimony in the tabernacle of the covenant. And Aaron shall set them from evening until morning before the Lord, by a perpetual service and rite in your generations. They shall be set upon the most pure candlestick before the Lord continually." (Levit. 24:1)

These and other offerings and sacrifices prescribed by God and promulgated by Moses were exacted from the Jewish people in order to satisfy all manner of worship due the one true and only God. Every relationship between God and man was considered and some corresponding sacrifice or offering prescribed. At one time it is called an offering of thanksgiving, then of propitiation, then of adoration, and finally of impetration or request. The gift was presented to the priests, who in turn offered it as a sacrifice to God in the manner prescribed by God Himself.

Under the New Law the same procedure was retained by the Christian Church in the first centuries at the time of Holy Mass, the one Great Sacrifice, which took the place of all the sacrifices prescribed by the Old Law. In the course of time, because of the great number of worshippers, this procedure became impracticable, and the Church prescribed tithes, which, like those of the ancient covenant, served also to support the Church and the clergy. Thus the faithful gave to God what belonged to God, and the Christian tithes became the exact counterpart of the Jewish tithes. "All the tithes of the land whether of corn or of the fruits of trees, are the Lord's and are sanctified to Him." (Levit. 27:30).

Now the practice of burning votive lights is analogous to the offering of tithes, and when done with the proper dispositions of soul, that is for the spiritual and also temporal benefit of the faithful, and incidentally for the material welfare of the Church, is perfectly reasonable and lawful.

The spiritual as well as the temporal gain derived by the faithful depend entirely upon one's motive and intention in offering the candle or burning the votive light. Even if the burning of a votive light in itself be considered merely as an indifferent act, it can be made meritorious before God, for according to St. Paul even our indifferent actions if done for God acquire supernatural merit in His sight: "Whether you

eat or drink, or whatsoever else you do, do all to the glory of God." (I Cor. 10:31). Now if actions such as eating and drinking may merit a supernatural reward, how much more so actions which involve a sacrifice, such as the burning of a votive light? Even though the pecuniary sacrifice thus made is trifling in itself, nevertheless it will be pleasing to God, as we know from our Saviour's testimony with regard to the widow's mite. "Let those who have little give little, and those who have much give more." Furthermore the graces which the faithful obtain from the burning of a votive light will contribute to their salvation, for every grace and favor granted by Almighty God is always imparted ultimately for the eternal welfare of the soul.

The material benefit accruing to the Church from the burning of votive lights may be considerable, and it is withal legitimate. "And the remnant of the sacrifice shall be Aaron's and his sons'." (Levit. 2:1.) This material benefit, be it added, is intended by the devout soul that offers the candle or burns the votive light.

Origin of Votive Lights.

The idea of votive lights in one form or other is as old as the Church herself. In the first ages of Christianity their purpose was chiefly symbolical; incidentally they served to illuminate the dark recesses of the catacombs; then as a mark of honor, to point out the burialplaces of the martyrs, and especially the most sacred spot of all in the catacombs: the place where the Holy Sacrifice of the Mass was offered. In later ages a light was used to indicate the place where the Blessed Sacrament was reserved. It was this last purpose which led to the introduction of the sanctuary lamp, which, though in use for many ages, became a matter of universal obligation only in the sixteenth century. The custom of burning lamps or candles before the relics, shrines or statues of saints antedated the practice of burning a lamp before the Blessed Sacrament. During all the Middle Ages it was a practice of the devout faithful to make a stipulation in wills that a certain amount of money should be set aside to keep a lamp burning before the Blessed Sacrament in their parish churches or before the shrine of some saint. It was also customary for the various

workingmen's guilds to make such bequests for the honor of the Blessed Sacrament or the glory of their patron saint.

Practical Suggestions.

The faithful find a satisfaction in the thought that by their offering of the light they come into intimate relation or contact with our Lord or the saints. It seems to please the faithful because they directly, and not through the agency of another, place the devotional offering of the light before the Blessed Sacrament, lighting it with their own hand, that it may burn out its life for the honor and glory of God and His saints. This fact they rightly conceive to be symbolical of prayer and sacrifice. What adds to the popularity of the pious practice is the fact that they may choose the object of their special devotion and gratify the choice as often as they wish.

An occasional explanation of the use of votive lights by the preacher or catechist would be desirable in order to prevent wrong and superstitious tendencies which the Church condemns. The canons and decrees of her public councils plainly show the attitude of the ecclesiastical authorities in the matter. The Spanish Council of Elvira as early as the fourth century condemned as an abuse the superstitious burning of candles as offerings to the dead in cemeteries. When in the days of Jerome, heretics reproached the faithful, that whilst the sun was still shining they lighted a great number of candles, the saint silenced the objectors by declaring that the candles were lighted when the Gospel was read, not indeed against material darkness but as an expression of joy and gratitude.

The practice of placing a stand for votive lights before the high altar can thus be only commended. This light is not only a convenient form for devotional offering, but also symbolical and in harmony with the usage of the Church in burning the principal devotional light before the Blessed Sacrament. It well serves as an emblem of the love of Jesus present in the Tabernacle. As we know, the present popular custom of burning votive lights originated in a special devotion to favorite saints; but the numberless burning lights seemed to suggest that He who was enclosed in the Tabernacle with only one light burning before His sacramental throne was quite neglected and forgotten. Now, however, the votive

frame placed before the altar of the Blessed Sacrament, filled with countless vigil lights, enkindled by so many devout souls, whose burning love for Jesus is typified by the ruby glow of the lamps, serves to centre the attention of the faithful on the Blessed Sacrament and to reëcho the loving words of our Divine Saviour: "Come to Me, all you that labor and are burdened, and I will refresh you."

Whilst the votive light proper, like a solitary sentinel, keeps watch before the central Presence in our churches, we find that common usage has made it customary also to use that light as an offering to the saints of God. The danger, at times, that this practice is liable to lead our people away from the central Mystery of our holy faith may be counteracted by proper instruction. Ultimately all honor and glory shown to the saints is to be referred to the Blessed Sacrament. Thus from day to day more and more flickering flames of faith are sending messages of love to the lonely Prisoner in the humble Tabernacle.

It would seem proper here to suggest that the ruby glass should be preferred for the vigil lights, because the color is symbolical and appropriate to indicate the love which prompts the faithful to make the offering either to Jesus in the Blessed Sacrament or to the saints. Many colored lights are confusing and distracting and ill-suited to the grave solemnity which pervades the House of God. In this respect the principal light in every church, the sanctuary lamp, commonly of ruby color, might be our model.

Since cleanliness becomes the House of God, it is surely imperative that the votive-light stands should always be kept clean and polished. They may be considered the altars of the faithful, and as such should be regarded as something sacred. Since the votive lights are a source of income to the church, it is to be expected that the stands should be kept in good order. From the standpoint of cleanliness and safety, the burning of votive lights seems preferable to the burning of candles, as they do not soil the stand so much, and are less dangerous as far as fire is concerned.

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New York.

THE CAMPANA AND NOLA OF THE CELT.

STUDENTS of history are familiar with the part which clerics have taken in the cultivation of the arts and sciences during the pioneer days of Christian civilization in Europe. Priests were often skilled workmen in the ecclesiastical crafts. The following entry in an old calendar, "Robert Stevenson, Engineer of Bell Rock Lighthouse", recalls the fact; for it was a good monk, one of the abbots of Aberbrothock, who first conceived the idea of attaching a bell to the dangerous and celebrated Inchcape, "Rock-Scape Rock", as it is called in the oldest charts, or Bell Rock, which lies off the coast of Scotland, about twenty-four miles east of Dundee harbor, directly in the track of all vessels making for the estuaries of the Friths of Forth and Tay.

Moreover, from the history of bells it is at once evident that they were the work of not only priests but of bishops and archbishops, who did not disdain the pious labor for the honor of God. Bells were, indeed, often cast in monasteries under the supervision of abbots and other ecclesiastical dignitaries. It is recorded of Sir William Corvehill, Mass-priest of Our Lady (i. e. a priest who sang the Lady Mass), that "he was a good bell-founder and maker of frames". But not the least interesting, as well as the most ancient were the small iron hand-bells carried by the first Irish missionaries, and used by them in their ministrations.

All the reliable authorities who have given us the earliest accounts of the country are agreed in asserting that the Irish, from the very dawn of Christianity, regarded such work as sacred and preserved these bells as relics. We see this as far back as the time of the glorious St. Patrick himself; for he and the distinguished saints of Erin and the heads of the great universities were in the habit of giving to their disciples certain tokens of friendship and esteem, which these same disciples "reverently preserved by depositing them in the churches founded by themselves".

It is beyond question that small quadrangular bells existed in large numbers during the Saint's lifetime, and we are told that, whenever the great Apostle founded a new church, he gave a bell to the priest whom he placed in charge. Thus it is that we find "the bell, the crosier, and the book" so often

enumerated as essential portions of the furniture of a House of God, even in the most primitive days. Again, the Tripartite Life of St. Patrick tells us that, after spending seven years preaching in the Province of Connaught, "he left in that land fifty bells, and fifty altar cloths, each of them in his church". The Tripartite, needless to state, is the Three-Divisioned Life of St. Patrick.

It mattered not that these little iron hand-bells used by the first holy men who brought Christianity to Erin had, in the course of years, become worn, useless and valueless: they were still treasured with the greatest care and, centuries after the death of their owners, were enshrined in those gorgeous gem-encrusted pieces of Irish art, examples of which are fortunately still extant.

Isolated specimens of such bells have been discovered in other countries, whither they had probably been taken by the pilgrim monks of Erin. In France, the bell of St. Godbert is kept at Noyon; and there is another of these bells at Stival, in Brittany; whilst at Cologne, a bell very similar to the others may be seen in the museum. It is believed to have belonged to Cumbert, the first bishop of that city. Examples have also been found in Wales and Scotland.

Rough, however, as the bells of the first Christian period undoubtedly were, yet even before the fourth and fifth centuries of our era the Irish had attained a high degree of excellence in the art of metal work. We know that the celebrated "Bell of St. Patrick," called also "the Bell of the Will," because it was willed by the Saint to one of his disciples, "was consolidated," as says Dr. Joyce, "by the fusion of bronze into the joints and over the surface", and that the same method was employed in many other instances.

More and more, as time went on, the Irish artificers, who if not always priests, at any rate carried on their work in the ancient schools, superintended for the most part by monks, were the craftsmen of bells made wholly of bronze, cast and moulded with extraordinary skill, very fine in form, and sometimes ornamented. They were also considerably larger than the venerable iron ones; but whether of iron or of bronze they "were sounded by a clapper or tongue". The bells used in the service of the Church were open as a general rule; but

there were also small spherical or pear-shaped bells called *crotals,* that were very extensively used; they had a little opening at the side to let out the sound, which was made by a loose metal ball or pea.

In the days of the ancient faith and true Catholic piety, devout queens and noble ladies delighted to throw into the mass of metal that was presently to be cast into a bell their gold and silver ornaments—a circumstance which was even recorded on one old bell in the chapel at Sudeley Castle, England. In that country and also in France, bells were frequently the gifts of kings and churchmen of high rank. It may be noted here that English bells are as a rule smaller than those of foreign countries, though there are big bells in St. Paul's, Exeter, York, Canterbury, Lincoln, Oxford, and Gloucester cathedral. The Italians have few bells, and those they have are small. In Germany and Flanders, on the other hand, there are numbers of large bells. But where bells are of a great size it is impossible to practise the art of ringing in anything like perfection.

It is certain that prior to the so-called Reformation bells in England and in other countries bore inscriptions which were almost invariably of a religious character. Many of them were dedicated to, and named after, Our Lady, practically every peal having at least one called Mary, Gloriosa, etc. The last mentioned was thus inscribed:

Ave gloriosa virginum regina,
Vitis generosa, vitae medicina.[1]

In some cases, however, bells were ornamented with small bas-reliefs representing the Crucifix, fleurs-de-lis (the latter in France), seals of abbeys, of the donors, etc. But if the bells dedicated to the Blessed Mother of God alone were still in existence in England, "an interesting collection of epigrammatic devotion to the Immaculate Queen of Heaven might be made." An inscription not seldom to be found on bells was the following:

Hac non vade via, nisi dicas Ave Maria.

And in the cathedral of Oxford a bell has upon it these words,

Stella Maria maris, succurre piissima nobis.

[1] See Chronic. Evesh., p. 100, 297, ed. Master of Rolls.

Needless to state, the Angelic Salutation was very commonly to be seen, though occasionally they simply bore the word "Gratia". Such bells were usually rung for the "Mary Mass"; whilst those inscribed with our Lord's name were rung for the "Jesus Mass," as is evident from the instructions concerning them given by their donors.

Many churches, too, would seem to have had "a pair of organs" to be used exclusively for the "Lady Mass", and to have been called by Mary's name. It may be noted here that in those days organs were always described as a pair of organs.

Again, some of the Lady altars were provided with what were called "chymes of bells", which consisted of a number of small bells fixed to a wheel attached to the wall, and "whirled round at the proper times". The mention of these "chymes" is to be seen in old testamentary documents. It will also be remembered that Bishop Ethelwald, the friend of St. Dunstan, made a wheel full of small bells for Abingdon, which, owing to the fact of its gilt bells, was called the golden wheel, and was to be rung on feast days to excite greater devotion.[2] There was one of these wheels of bells at Gerona, in Spain; and that learned authority, Edmund Waterton, F. S. A., tells us that in 1840 he "saw a similar wheel of bells at Mugnano, near Naples, which was usually whirled round before the shrine of St. Philomena was uncovered".

Here we have another proof of the priests being the makers of this particular form of bell-ringing.

Unfortunately few of the present English bells are of ancient date, church bells being part of the plunder of the property of God at the period of the great apostacy. Dugdale tells how Henry VIII staked the bells at St. Paul's Cathedral, London, and by one cast of the dice lost them to Sir Miles Partridge; and with that retributive justice which inevitably follows sacrilege,

[2] Praeterea fecit vir venerabilis Æthelwoldus quandam Rotam tintinnabulis plenam, quam auream nuncupavit, propter laminas ipsius deauratas quam in festivis diebus ad majoris excitationem devotionis reducendo volvi constituit" (Mon. Ang., t. i.).

. . . . . Miles Partridge fell.
This last was hanged (in Rope of Bell
Perhaps), for he, as Heylin tells,
Cast dice with old King Hal for bells,
And by the sacrilegious fling,
Won Jesus' Bells, the finest Ring
That ever England had before;
The Dev'lish throw no sooner o'er
But Partridge goes and melts them down
And sells the metal as his own.

The same plunder was carried on in the reigns of Edward VI and Elizabeth; and when the Lord Protector Somerset had brought the country to the "lowest state of misery", he melted down the bells to make canon, or sold them for money.

It is curious in this connexion to note that ships attempting to carry bells across the sea have foundered in different havens, such as Lynn, Yarmouth, etc. We also read that "fourteen of the Jersey bells being wrecked at the entrance of the harbor of St. Malo", a saying arose that when the wind blows the drowned bells are set ringing. Of a certain bishop of Bangor who sold the bells of his cathedral it is recorded that "he was stricken with blindness when he went to see them shipped".

Hand-bells were used, as time went on, for calling servants, and soon became really costly table ornaments. Horace Walpole possessed a very fine silver one, believed to have been made by Benvenuto Cellini for Pope Clement VII, and also a pair of extremely curious silver owls seated on perches which formed whistles to be blown when the servants were required.

But if priests and monks have taken a prominent part in the fascinating history of bells, what volumes could be written of their work in bridge-building, road-making and mending, in architecture, and in fact in every domain of human endeavor!

MARIAN NESBITT.

Analecta.

ACTA PII PP. XI.

De Disciplinae Biblicae Magisteriis.

PIUS PP. XI.

Bibliorum scientiam quanti Ecclesia Dei perpetuo fecerit, vel scripta testantur, a christianae religionis primordiis usque adhuc, ad fidem docendam tuendamque edita. Libris enim sacris, altero divinae revelationis fonte, haud secus ac traditis sine scripto doctrinis, quicquid de Deo, de Christo hominum Redemptore, de nativa Ecclesiae constitutione deque morum disciplina scimus, innititur id omne ac fulcitur. Quamobrem rei biblicae studia tanto plus viguerunt, quanto oportuit acrius aut veritatem inlustrare aut errores inimice infesteque in Christi divinitatem inque Ecclesiam prolatos refellere; acatholicis autem et rationalistis eo usque temeritatis audaciaeque progressis, ut ipsam Scripturae Sanctae auctoritatem atque ab errore immunitatem appeterent, iam nostris necesse fuit, magna sanae eruditionis copia instructis, in certamen descendere, ut divinum Caelestis Sapientiae donum a falsae scientiae commentis defenderent. In qua quidem palaestra si omnes ex utroque clero alumni, per sacrorum studiorum cursum, graviter institui atque exerceri debent, at plenissimam tamen incorruptamque rei biblicae cognitionem ii percipiant oportet, qui ad eiusmodi disciplinam aut in Seminariis studiorumve Universitatibus tradendam aut scripta tractandam peculiari

quadam ingenii sui propensione allici et reservari videantur: qui si tantulum ab Ecclesiae sensu aberrarint, iam apud plures alios integritas fidei in periculum discrimenque vocabitur. Rei huiusce momenta cum proximi decessores Nostri provido intentoque animo ponderassent, Commissione, ut aiunt, Purpuratorum Patrum et Instituto item Biblico conditis, datisque haud semel, ut Sacrae Scripturae studia proveherent, ad universos etiam catholici orbis Antistites, Litteris, inter alia id quoque edixerunt, magistros eius disciplinae esse caute prudenterque deligendos, et alumnos optimae spei, qui nati apti ad Bibliorum studia viderentur, ad promerenda etiam huius disciplinae insignia excitari adiuvarique debere, quibus aliquando divinarum Litterarum magisteria committerentur. Quae quidem hortamenta et iussa sapientissimorum Pontificum magno sane emolumento fuere; verumtamen ut eadem, additis per Nos praescriptis atque incitamentis, quae temporum condicio postulat, uberiores solidioresque afferant utilitates, placet, haec, quae sequuntur, auctoritate Nostra decernere:

I. Gradus academici, apud Commissionem Biblicam vel Institutum Biblicum, facto scientiae periculo, impetrati, eadem pariant iura eosdemque canonicos effectus, ac gradus in sacra theologia vel in iure canonico a quibusvis Pontificiis Athenaeis et Catholicis Institutis conlati.

II. Beneficium, in quo canonice insit onus Sacrae Scripturae populo explanandae, ulli ne conferatur, nisi, praeter alia, sit is licentia aut laurea in re biblica potitus.

III. Nullus item Sacrarum Litterarum disciplinae in Seminariis tradendae doctor esto, nisi, confecto peculiari eiusdem disciplinae curriculo, gradus academicos apud Commissionem Biblicam vel Institutum Biblicum adeptus legitime sit. Volumus autem ut baccalaurei titulus iis ab Instituto Biblico tributus, qui ibidem primum alterumque curriculi annum — graviores nempe doctrinas percipiendo — peregerint, satis sit cum ad rem biblicam docendam, tum ad beneficium, de quo n. II, assequendum, incolumi tamen iure eos anteferendi qui licentia laureave aucti sint.

IV. Summi Ordinum regularium Sodalitatumque religiosarum moderatores id velle Nos sciant, ut quos ex alumnis suis, aut Romae aut alibi sacrarum disciplinarum curriculum agentibus, ad divinarum Litterarum studia aptiores deprehenderint,

si non omnes et saltem eorum aliquem, post exactum theologiae cursum, Scholas Instituti Biblici frequentare iubeant.

V. Id ipsum catholici orbis Episcopis sanctum ac sollemne esto, qui, praeterea, rem Nobis pergratam facturi sunt, si annuam pecuniam constituerint, constituendamve aliorum liberalitate curarint, uni vel pluribus e sua cuiusque dioecesi sacerdotibus Romae alendis, ea de causa, ut Instituti Biblici scholas celebrent ibique gradus academicos adipiscantur. Quos autem Episcopi, huius rei gratia, in Urbem miserint, iis excipiendis hospitia profecto non deerunt.

VI. Ut, quod postremo loco hortati sumus, id exemplo confirmemus Nostro, ducenta libellarum italicarum millia largimur, quarum annuum reditum in sacerdotes duos, ut supra, Romae alendos per Sacram Congregationem Seminariis studiorumque Universitatibus praepositam erogaturi sumus: cui quidem Sacrae Congregationi omnia, quae superioribus quinque capitibus decrevimus, ad effectum deducenda ac pro prudenti arbitrio moderanda attribuimus.

Divinam interea Sapientiam rogamus incepto faveat Nostro, quocum maximum religionis bonum cohaeret profecto ac coniungitur.

Datum Romae apud Sanctum Petrum, die XXVII mensis Aprilis anno MDCCCCXXIV, Pontificatus Nostri tertio.

II.

AD EMUM P. D. FRANCISCUM, TIT. S. PUDENTIANAE, S. R. E. PRESB. CARD. BOURNE, ARCHIEPISCOPUM WESTMONASTERIENSEM: DE MINORUM ORDINE ABHINC SEPTINGENTOS ANNOS IN ANGLIAM INVECTO.

Dilecte fili Noster, salutem et apostolicam benedictionem.— Placet tecum per has Litteras de evento quodam in primis laetabili colloqui, quod, ut est cum fastis gentis vestrae sat arcte coniunctum, catholicorum istorum et vel ipsorum civium ab Romana dissidentium Ecclesia haud parum interesse putemus: scilicet de invecto istuc, abhinc septingentos annos, Minorum Ordine, duce Beato Agnello a Pisis, quem Franciscus Assisiensis, quasi a suo latere avulsum, non sine divino quodam instinctu, in Angliam, turbulenta tunc apud vos re publica, traiicere cum sociorum manipulo iussit. Hominem, qui Patris Legiferi spiritum copiose imbiberat, longum est si pro merito

commemorare velimus; at certe is, qui virtutibus seraphicis, ac praecipue ingenuitate et simplicitate animi, rigidissimae paupertatis studio et fraterna caritate, summopere floreret, ita fratres suae gubernationi commissos ad sui imaginem similitudinemque vitae exemplo conformavit, ut aptissimos efficeret ad optima quaeque in Anglorum utilitatem patranda. Etenim, quo tempore caeca pecuniae cupiditate intemperatoque humanae gloriae studio plerique Anglorum detinebantur, mirum quantum apud eos potuere evangelica paupertas rerumque omnium contemptus, quae in sodalibus Franciscalibus elucebant. Quamobrem, quas ipsi contiones ad populum habere frequenter consueverant, plurimum in iis inerat momenti atque efficacitatis ad mores emendandos animosque christianis virtutibus imbuendos, cum verbum Dei praedicarent "non in persuasibilibus humanae sapientiae verbis, sed in ostensione spiritus et virtutis". Cuius quidem rei testem spectatoremque inducimus episcopum eius temporis Lincolniensem, qui ad decessorem Nostrum Gregorium IX haec, anno MCCXXXVIII, afferebat: "Sciat pro certo Sanctitas Vestra quod apud nostrates per dictos Fratres inaestimabilia perveniunt bona. Illuminant enim totam nostram regionem praeclara luce praedicationis et doctrinae. Sua sanctissima conversatio vehementer accendit ad mundi contemptum et spontaneam paupertatem, ad humilitatem tenendam etiam in dignitate et potestate, ad praestandam omnimodam obedientiam praelatis et capiti ecclesiae, ad patientiam in tribulatione, ad abstinentiam in abundantia et, ut ad unum dicam, ad omnium virtutum opera. O si videret Vestra Sanctitas quam devote et humiliter accurrit populus ut audiat ab illis verbum vitae, ut confiteatur peccata, ut instruatur in regulis vitae agendae, quantumque ex eorum imitatione profectum suscepit clerus et religio, diceret profecto quot habitantibus in regione umbrae mortis lux orta est eis". At vero tam frugiferum Franciscalium Provinciae Anglicae apostolatum multo patuisse latius, vel ipsi rerum civilium scriptores testantur. Minores enim apud regem primoresque civitatis iura eorum, qui inique opprimerentur, libere animoseque tueri; ad Francisci Patris exemplum, qui Umbriae sibi carissimae et vel ceterarum Italiae regionum cives inter se reconciliare soleret, aut sponte ipsi sua aut a partibus acciti, controversias ac discidia factionum componere; in clero digni-

tatem sanctitatemque sacerdotalis muneris redintegrare ac stabilire. Quos quidem fructus ut tutius in clero populoque perciperent, non modo solida se ipsi doctrina excoluerunt expolieruntque constanter, verum etiam in publicis Athenaeis et in singulis Provinciae Custodiis theologicas facultates constituendas curarunt, quas celebrare unicuique liceret; libros praeterea in lucem protulere bene multos, quibus sacerdotes ad Sacramentum Paenitentiae rite ministrandum atque ad rectam divini verbi praedicationem percommode uterentur. Ex qua tam cupida ipsorum, cum christianae sapientiae provehendae, tum cleri ad apostolicum munus educandi, voluntate, effectum est, ut Studium generale Fratrum Minorum apud Oxoniam conderetur, tale profecto, ut inter praecipuas totius Ordinis laudes merito habeatur; qui enim ibi, hoc saeculorum decursu, sacras disciplinas aut tradidissent magistri aut discipuli didicissent, ex iis plures in summam claritatem gloriamque venerunt. Consuetudini autem familiari paene ac domesticae, quae Studio Minorum generali cum publico Oxoniensi Athenaeo, ab huius primordiis ad nostra usque tempora, perpetuo intercessit, egregie cordati viri acceptum iam concorditer referunt, si Oxoniensis studiorum Universitas inter reliquas Europae praestitit mox atque eminuit. Iamvero beneficia eiusmodi, delecte fili Noster, ab Ordine Minorum in patriam vestram conlata, etsi Nos leviter ac veluti delibando tetigimus, digna tamen sunt, quae in luce totius Angliae, peropportuna eventi commemoratione, collocentur. Quae vero tres Franciscales Familiae in diem decimum futuri mensis septembris sollemnia apparant apud Cantuariam habenda, ea decet, te quidem praeeunte, clerum catholicosque ex Anglia viros participare, voluntate non tam grata—ut ceteroqui aequum est—quam ad proficiendum in virtutibus proclivi atque alacri. Neque enim seraphicae virtutes aut obsolefactae aut minus necessariae hodie videantur, quando in hominibus, tanta ustis terrenarum opum aviditate invidiaeque flamma, et fides praeterea et integritas et antiqua simplicitas plerumque desiderantur. Quod si ex hac pulcherrimi eventi faustitate id solummodo lucri fiat, ut spiritum Francisci Assisiensis catholici apud vos aliquanto pleniorem hauriant, iam quicquid ad sollemnia provehenda egeris, bene impensum id omne collocatumque existimabis. Caelestium interea gratiarum auspicem paternaeque benevo-

lentiae Nostrae testem, tibi, dilecte fili Noster, Moderatoribus provincialibus et sodalibus trium in Anglia Franciscalium Familiarum, itemque universo clero populoque tuo apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XIII mensis iunii, anno MDCCCCXXIV, Pontificatus Nostri tertio.

III.

AD EMUM P. D. LUDOVICUM NAZARIUM, TIT. SS. VITALIS, GERVASII ET PROTASII, S. R. E. PRESB. CARD. BÉGIN, ARCHIEPISCOPUM QUEBECENSEM: PERACTAM FELICITER DIOECESANAM SYNODUM GRATULATUR.

Dilecte fili Noster, salutem et apostolicam benedictionem. — Allatum ad Nos nuperrime exemplum Actorum dioecesanae Synodi, quam in urbe ista, honoris tui sede, cum clero tecum congregato, per mensem octobrem superiore anno habuisti, attente libenterque perlegimus; in iisque Actis sic prudentiam et christianae disciplinae studium, quibus universi e clero floretis, agnovimus, ut mirati nequaquam simus, decreta in Synodo lata communi omnium, vel acatholicorum, assensu plausuque excepta esse et comprobata. Etenim id est in laude vestra ponendum, quod multa constituistis ad propulsandam eorum malorum colluviem accommodatissima, quae, recentiore praesertim aetate, in patriam vestram inque omnem societatem christianam invasisse nemo cordatus non doleat: ut sunt, exempli causa, impudentissimae choreae, inhonesta spectacula, sodalitates neutrae quas vocant, immoderatusque potionum alcoholicarum usus. Quae vos tanta cum incidisse populo vestro pericula ac detrimenta animadvertissetis, illuc cogitationes curasque vestras convertistis, ut collatis consiliis videretis quo pacto et calamitati eiusmodi obsistere et damna reparare liceret. Est igitur, cur operam a vobis in utilissima Synodo perficienda collocatam, cum tibi, dilecte fili Noster, tum clero tuo vehementer gratulemur. Omnes autem et sacerdotes et fideles, quos gubernas, hortamur — si quidem hortatione opus est — ut quoque pacto studeant ea ad effectum deducere quae sunt in Synodo constituta; eorundemque actio multiplex ut bene succedat, caelestium efficiant gratiarum adiumenta, quarum auspicem, paternaeque benevolentiae Nostrae testem, tibi, dilecte fili Noster, et clero populoque tuo apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XXVII mensis maii, anno MDCCCCXXIV, Pontificatus Nostri tertio.

IV.

AD REV. D. GEORGIUM LAURENTIUM CRAVEN, SACERDOTEM, PRAESIDEM LONDINENSIS SODALITII IN TUTELAM ORPHANORUM, VULGO "CRUSADE OF RESCUE", CUIUS OPERAM COMMENDAT.

Dilecte fili, salutem et apostolicam benedictionem. — Conditam ab annis quinque et sexaginta Londinii Societatem *Crusade of Rescue* nuncupatam, quae Regis Hispaniae Catholici patrocinio tegitur et Cardinali Archiepiscopo Westmonasteriensi praeside utitur, quanti, ob illud, ad quod spectat, propositum ob sanctissimamque caritatis suae exercitationem, faciamus, coniicere ex eo potes, quod universalis, quam secreto Dei consilio gerimus, paternitatis primam sibi vindicant potissimamque curam qui in Christi grege sunt ab omni praesidio, spe ab omni derelicti. Pueros enim catholicos utriusque sexus, parentibus orbatos, qui in fidei discrimine versentur, recte instituendos hospitio excipitis; atque ex Sodalitatis lege, quae cum christiana caritate et fiducia mirifice congruit, nullum reiicitis, quocumque is ex loco ad vos mittitur, quantocumque vos aere alieno gravari oppromique contingit. Unde fit, ut pueri puellaeque in tutelam vestram ex Gallia, e Lusitania et vel a remotissimis imperii Britannici regionibus veniant; praetereaque, ut interdum tot orbis alendis, quot paterno animo admisistis, pecunia viresque non suppetant. Sodalitati igitur tam providae, tam misericordi, num quis opitulari recuset? Num quis ignorat, quo Christus Iesus amore puerulos diligat, qualemque faciat iacturam — sane omnium funestissimam — qui fidem amiserit? Itaque institutum istud vestrum, quemadmodum summis cumulamus laudibus, sic catholicorum omnium liberalitati vehementer commendamus. Qui autem vobis opem tulerint, iisdem, perinde ac tibi, dilecte fili, omnibus tuorum laborum sociis, et pueris puellisque procurationi caritatique vestrae concreditis, caelestium gratiarum auspicem et singularis benevolentiae Nostrae testem, apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum, die V mensis iunii, anno MDCCCCXXIV, Pontificatus Nostri tertio.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

23 May: Monsignori William Keuenhof and John J. Hogan, of the Diocese of Kansas City, Domestic Prelates.

13 June: Mr. William P. Larkin, of the Archdiocese of New York, Commander of the Order of St. Gregory the Great, civil class.

Mr. Neal Power, of the Archdiocese of San Francisco, Knight of the Order of St. Gregory the Great, civil class.

20 June: Mr. William G. Kelly, of the Diocese of Brooklyn, Knight of the Order of St. Gregory the Great, civil class.

26 June: Monsignori John W. Hauptmann, Ambrose Schumack, Charles F. Vitta, Bernard O'Reilly, Timothy A. Hickey, and James T. Kelty, of the Diocese of Brooklyn, Privy Chamberlains supernumerary of His Holiness.

27 June: Monsignori Michael A. Fitzgerald and James J. Woods, of the Diocese of Brooklyn, Domestic Prelates of His Holiness.

Monsignor Edward Jones, of the Diocese of Detroit, Domestic Prelate.

2 July: Mr. William C. Prout, of the Archdiocese of Boston, Knight of the Order of St. Gregory the Great, civil class.

7 July: Mr. Francis P. Mathews, of the Archdiocese of Omaha, Knight of the Order of St. Gregory the Great, civil class.

10 July: Mr. Robert Egan, of the Diocese of Oklahoma, Knight of the Order of St. Gregory the Great, civil class.

14 July: The Right Rev. Alfred Langlois, Rector of the Theological Seminary of Quebec, made Titular Bishop of Titopolis and Auxiliary to His Eminence Cardinal Bégin, Archbishop of Quebec.

19 July: Monsignor John Barry, of the Diocese of Shrewsbury, Domestic Prelate.

22 July: Monsignor David Hasset Power, of the Diocese of Galloway, Domestic Prelate.

24 July: Mr. Martin Thomas Manton, of the Archdiocese of New York, Knight of the Order of St. Gregory the Great, civil class.

26 July: The Right Rev. Denis O'Donaghue, Bishop of Louisville, resigned, made Titular Bishop of Lebedo.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

His Holiness Pope Pius XI (1) establishes by ordinance academic standards for teachers of S. Scripture; (2) addresses letter to Cardinal Bourne, Archbishop of Westminster, commending the celebration of the seventh centennial since the settling of the Friars Minor in England; (3) sends a congratulatory message to Cardinal Bégin, Archbishop of Quebec, on the occasion of the diocesan synod; (4) encourages the work of the Crusade of Rescue, in London.

Roman Curia announces officially some recent Pontifical honors.

MARYKNOLL MISSION LETTERS. LIV.

The Abandoned Babe.

The Rev. Bernard F. Meyer, of the Maryknoll Missions, has been in China for the past six years and has recently been assigned to a populous district of which he has completed his first visitation. On the subject of derelict infants he writes:

Since picking up an abandoned girl some time ago, we have had several people inquire if we were going to open an orphanage. Only to-day, a woman came to ask me to receive her little granddaughter, born only a few days ago on an unlucky day. They already had several girls and cannot feed so many; the mother must work every day cutting fuel and carrying it several miles and, in a month or two, must go to work in the fields; the father has had ulcers on his legs that have prevented his working and have required much money to cure. The advice of the neighbors was to kill the child; but love was not entirely dead in their hearts, so the grandmother asked

us to take it. We cannot do so at present, as the woman catechist has only a tiny rented shop and in this she must conduct a school for girls. So I promised to aid the family and asked them to keep the child until some arrangements could be made. Incidentally, the question of the prevalence of infanticide came up and the woman catechist assured me that it was extremely common here,—that among the poor, perhaps one half of the girl babies in this section are destroyed. This may not be true of all China.

That they do love their children, however, is shown by the fact that the well-to-do very seldom commit this crime unless the child is deformed in some way or for some reasons of superstition. Many believe, for example, that if a girl baby be destroyed, the next child will be a boy. The idea seems to be that, if a parent shows so unmistakably that girls are not wanted, the powers of the other world will in some way be influenced to send the desired boy. In some cases, however, the father or grandmother will make away with the child out of anger that it is not a boy, —as if the infant itself were in some way responsible,—and to intimidate, as it were, the same or some other girl spirit from daring to be born into the family. In these, as in the rest of their beliefs, we must not look for consistency or clearness, and it is very difficult to analyze just why they believe, for instance, that, if a girl baby is put out of the way, a boy will follow.

Very many non-Catholic missioners, though not all, insist that infanticide is not common in China,—at least, no more so than in Europe. Allowing for the probability of its not being as prevalent in some parts of this vast empire as in others, ignorance of the facts, taking China as a whole, would seem to be due to the fact that Protestants are not engaged in the work of saving infants, and are not, therefore, in a position to get much information on the subject.

Most Chinese have, I believe, at least a vague notion that child-murder is wrong and those who destroy their children do so as quietly as possible. Furthermore, the tradition of Chinese society is that it should be looked upon as a purely private affair of the family, and should be little commented upon, if at all, outside the circle of women relatives and neighbors. Hence, though probably most Chinese know that it

occurs, either it would not occur to them to speak of it to our separated brethren,—since they are not interested in foundling work,—or a sense of racial pride might cause them to deny it even when questioned.

The square "baby-towers" that are found in many places and the "baby-baskets" provided by Buddhist nunneries for exposed infants would seem to argue that the Chinese recognize child-murder as a more or less common practice. There is record of an association in Ningpo before the T'ai P'ing rebellion, bearing the name of "Society for Saving Infants", which gave parents a cash bonus when female children were born and which seems to have had power to fine those convicted of killing their children. Some forty years ago, the Viceroy of Canton issued against the practice a proclamation which was embodied in a pamphlet entitled, "Save the Children", and was widely circulated. In this were republished five penalties that had been decreed for child-murder in a previous reign.

The Taoists also have inveighed against the practice, accompanying their exhortations with such threats as the following: "As many times as you murder a child, so often will it be reborn to revenge itself and will continually strive to destroy you". Among the Chinese there are many writers and publicists who endeavor to reform the morals of the people and to recall them to the paths of the golden age of their ancestors. To this end, they produce books for children, young people, and adults; pictures with explanations, poems, newspapers articles, etc. And we find in these, that infanticide is one of the vices most denounced; from which we must conclude that it is very prevalent.

The usual way of disposing of unwanted children is to allow them to die of neglect, either at home or in some retired place. This is traceable, probably, to a feeling that one is thus less guilty than if he killed the child with his own hand. A child may be exposed by the roadside in the hope that some passerby will pick it up, and members of the family often watch, as did the sister of Moses, (Exodus, Ch. II), to see what will happen. Drowning and suffocation (by paper dipped in vinegar and laid over the face, or by covering with ashes) are fairly common; and burial alive occurs occasionally, particularly when the mother dies in childbirth, for the child in this case is

supposed to be a malevolent spirit seeking only the injury of the living. These violent methods are liable to be used by even comparatively good pagans when the family is angry that a girl spirit should dare be born to them; or when unlucky days, marks, or omens connected with the birth bring into play their superstitious fears; or to do away with the evidence of sin; or even, by certain depraved and unnatural parents of the grosser type, for no particular reason at all.

In all this we see the law of God and of our human nature made subservient to expediency and personal interest—as in that terrible evil of race suicide which is eating the heart and root of Western civilization.

THE UNUM NECESSARIUM OF THE PULPIT.

Although the old pastor on every convenient occasion spoke feelingly about sermon writing and pulpit elocution, especially to young priests, yet he always said by way of conclusion: "*Porro unum est necessarium.*" After insisting on the literary and elocutionary forms with passionate conviction and with an emphasis that sounded and seemed excessive to his listeners, he always reiterated his old *porro unum est necessarium.* In the following conversation I have tried to set down, as faithfully as I could, what the old pastor, during the years I was one of his listeners, said and quoted on this topic.

Assistant: During our Retreat last week I kept silence religiously and thought over again some of the serious subjects which we have discussed together. Your statement about the effect of spirituality on elocution was fresh in my mind, but with all my thinking about it I could not find out for myself how religion can affect the voice and the manner of delivery in reading and speaking. I was also reading the *Essentials of Elocution,* by A. Ayres, which reached me just as I was packing my bag for the Retreat. He certainly is an iconoclast and deals unmercifully with the old-style elocutionists. He has a convincing way of stating his ideas about elocution and one cannot help agreeing with him. I have set aside a fixed half-hour for studying his little book every day, Sundays not excepted. And now let me hear your argument for the effect of spirituality on elocution.

Pastor: You seem not to have much faith in my ability to make good my promise. By insisting on certain phases of elocution I have perhaps given you the impression that the art of elocution is more important than anything else for effective pulpit work. If I really have over-emphasized elocution—I do not think that I have—I want to correct any wrong impression I may have given you. Before you have any practical use for the art of elocution you must have a trained mind and an educated heart—you must have knowledge and convictions. And you ought to have a disciplined and spiritualized personality. No matter what your elocutionary accomplishments may be, you must have something to give your hearers. Dishes of the finest kind, without food, make no meal. And fine food served in an unappetizing way is not wholly satisfying. You must have something to serve and it must be properly cooked and prepared for the table. Then it must be properly served. You know how much depends on the service. It is the same with your reading and speaking matter. The literary and the elocutionary manner count for much, but you must have something under the form—a real message. Good elocutionary interpretation, correct and refined emphasis, will overcome many of the most common and most hindering pulpit mannerisms. I do not know whether you are as disagreeably affected by certain peculiarities of pulpit readers and speakers as I am. I should not be surprised if there are people of a nervous temperament for whom it is almost impossible to listen profitably to some preachers with whining tones, unesthetic movements, self-conscious ways. Such defects can spoil even an otherwise good sermon.

Assistant: Could not such defects coëxist with spirituality in the preacher? I know a few priests with an intolerable elocution and of apparently high spirituality.

Pastor: That is quite possible. There are men with rough and even crude ways which are beyond the refining power of ordinary spirituality. Deep spirituality has a refining effect even on elocution, but elocution is not the determining force in pulpit eloquence. *Agere sequitur esse.* This philosophic dictum holds good also here. Our personality, our manhood and spirituality affect the quality and the force of what we

do and say. This does not dispense us from making every reasonable effort to become as good elocutionists as our natural talents, improved by training, will enable us to become. Spirituality, made up of proper matter and of personal holiness, will produce its religious effect in spite of defective elocution, but well trained powers of expression and intelligent interpretation will increase the effect and add the self-commending element of esthetic delight to it. And real spirituality in the reader or speaker will usually act as an effective corrective of imperfections which cling to him because of his want of sufficient elocutionary discipline.

Assistant: That is a rather comforting doctrine. And it accounts for the fact that some priests who speak the language of the country with a strong accent and sometimes quite incorrectly and haltingly, yet please their audiences and seemingly succeed very well as speakers. Our people are mostly hungry for real religion and are ready to accept it even when offered in a poor literary and wretched elocutionary form, though they are glad enough and grateful to get it in first-class form.

Pastor: You have hit the nail on the head. The people do not expect too much from us; but that is no reason why we should not do our very best in an elocutionary way, because elocutionary sins often impair the effect of our reading and speaking and, as you know, the people do complain and have reason for complaining when they cannot understand us because of our poor elocution. Therefore, though the matter must be good and adapted to the capacity and to the needs of the audience, and though the literary and elocutionary forms deserve painstaking care, it is the spirituality of the priest that counts for more than anything else and is the one determining force of pulpit elocution. It is truly the *unum necessarium.* All other things are desirable and cannot be neglected without incurring blame and even sin, but the spirituality of the priest comes first and without it the rest is merely sound—sounding brass and tinkling cymbal. Let me read for you some sentences from the great spiritual writer, St. John of the Cross. He says in his "Ascent of Carmel" among other things: "Let those who, consumed by a spirit of activity, think they can revolutionize the world by their preaching and their other

exterior works, reflect seriously that they would be much more useful to the Church and more pleasing to the Lord, without mentioning the good example they would give to those around them, if they consecrated the half of their time to prayer. If they did so they would, with much less difficulty, by a single work achieve greater good than they do by a thousand other things in which they spend their lives." Now, what do you think of that, my young friend?

Assistant: What do I think of it? I suppose I ought to accept it and believe it on the authority of such a saint, but I know one or two silver-tongued orators who would critically question these assertions. These glib-tongued men usually flatter themselves that the Church would be the poorer for their absence or silence. They have to admit that not even *their* preaching can bring forth any spiritual fruits without the blessing and the grace of God, but they imagine that the grace of God is just waiting for them to open the flood-gates of their eloquence to pour itself out in abundance on all that hear the sound of their silvery tongues. There is our good neighbor on the east, a little vain of . . . .

Pastor: Let us not judge. We have not and never can have all the data necessary for a fair and just appraisement of others. It is foolish to attempt a judgment when we know ourselves to be incompetent. Therefore, as you know, we have made it a rule for ourselves in these talks that, much as we may discuss general conditions, we will not judge individuals and never become personal, except with ourselves face to face.—The practical lesson of the statement of this saint for us is that, after we have done our best and our utmost and prayed for God's blessing on our words, we must still nurse the "unprofitable servant" feeling. We have much reason for never trusting in the efficacy of our words and actions. If we do our humble best and trust in God's blessing on our efforts we shall not usually be disappointed.—And now let me read a little more from the *Ascent of Carmel:* "If a preacher wishes to be useful to the people and not to expose himself to the danger of vain self-complacency, it is well to remind him that preaching is an exercise in which the interior spirit has a greater part than the exterior word. Doubtless the spoken word is the indispensable means, yet its force and

efficiency depend entirely on the interior spirit. However splendid the rhetoric and the doctrine of the preacher, however choice the language in which he expresses his thoughts, the fruit will generally be according to the spirit that animates him. Now, to secure the fruits of the doctrine or of the Word of God two things are required: one regards the preacher; the other the hearers. Ordinarily the results of the preaching will be according to the disposition of him that preaches. We read in the Acts of the Apostles (19:15-16) that the seven sons of Sceva, a chief priest of the Jews, were accustomed to command the devils with the same form of words which St. Paul used. Infuriated against them, one of these evil spirits cried out: '*Jesus I know and Paul I know, but who are you?*' And the man possessed by the wicked spirit leaped upon them and drove them out of that house naked and wounded." This happened because these men had not the disposition necessary for such work. It was certainly not because Christ forbade anyone to cast out devils in His name. For one day when the Apostles saw a man who was not of their number and not one of the disciples of Christ and yet was casting out a devil, they wished to hinder him, but their Divine Teacher said to them, (Mark 9:38) 'Do not forbid him; for there is no man that doeth a miracle in My name and can soon speak ill of Me.' God holds in abhorrence those who teach His law and do not keep it themselves; who preach good and do not practise it. The Holy Ghost inspired the Psalmist to write, (Ps. 49, 16): 'Why doest thou declare My justices and take My covenant in thy mouth? Seeing thou hast hated discipline and hast cast My words behind thee?'" St. John of the Cross wishes to impress on us that by these words the Lord gives us to understand why He refuses to such men the intelligence and the necessary qualities and helps for working fruitfully as pastors of souls.—Once more he writes: "The more the life of the preacher is holy and perfect, as far as we can judge about it, the more fruitful is his preaching. Though his style is commonplace, his learning very ordinary, the quickening spirit which animates him will diffuse its beneficent heat through his audience. Another that is not a man of prayer and so more imperfect, will produce very little fruit, through he actually excels both in learning and in style. I admit that

fine language and the graces of elocution are apt to impress an audience and to produce the happiest fruits, if these natural things are quickened by the spirit of God. Without this help of the spirit of God the senses may be flattered and the intelligence may also be satisfied, but the will of the hearers remains dry and cold and will derive from such preaching only an insignificant good or no result at all, no blessing and no quickening of the spirit. In spite of the beautiful sermon and the eloquent elocution of the preacher you will find the moral will of that audience as cowardly and as indolent as ever. Studied phrases serve only to charm the ear, as melodious sounds delight it. Without the power of the interior spirit the sound of the most musical and charming voice has not of itself any virtue to raise the dead. It is of little importance to me whether the preacher's voice be more or less musical if it does not excite me to the practice of what it recommends to me. Wonderful things the preacher may have said, but they are quickly forgotten, if there is not in them that *sacred fire* which alone is capable of inflaming the will. Moreover, all that in the hearing of this Word of God strikes the senses and gives them pleasure, hinders the truth from penetrating to the spirit. All is limited to the appreciation of the human accessories with which the doctrine is clothed. The preacher is praised and followed far more from the motive of finding a sensual gratification in his speaking than from a desire of seeking and of finding in his preaching amendment of life." —Is there not some exaggeration in this homiletic critique of the saint? For my own sake I should like to think so, but I am afraid there is more truth than exaggeration in it. I am inclined to accept his statement of these things on his authority because he understood the things of God as I cannot understand them in my present imperfect condition. He had reached great heights on the *via illuminativa*.—Well, I am not yet quite done with him. Here is another bit from him: "Without prayer all is only a great noise. It is like a hammer falling on an anvil. Without much prayer one does little more than nothing and sometimes absolutely nothing and even evil. May God preserve us from such a preacher if he should come to be bloated up with pride. In vain are appearances in his favor. The truth is that he can do nothing be-

cause it is perfectly certain that nothing, no good work can be accomplished without the virtue of God."—Now, is not that positively disenchanting? We have been fondly believing that a ready flow of language and the graces of elocution make a good preacher. The people seem to be laboring under the same fond illusion because they run after these silver-tongued orators and praise them, you know how immoderately. Now here comes a competent critic and shocks us by telling us that all these external things are merely the accidents of preaching, delightful and helpful if informed by the essential and indispensable spirituality. This sobering criticism may give heart to some of us who are short of elocutionary accomplishments. It is comforting to know that the grace of God alone makes any preaching really effective and that this grace does not depend on any tricks or arts of elocution, but that it usually goes with the preaching of a humble man and that it is carried into the hearts of men with the words of a prayerful priest. I should not say, however, that elocution is not important for the priest and that it does not deserve much painstaking study. I still hold that elocution does not get nearly enough attention from most of us. We ought to do our very utmost to perfect our natural gifts in the speaking line, but we must trust in the quickening grace of God and not in the sufficiency of mind and voice and art. St. John of the Cross himself, seemingly afraid that he might be misunderstood, quotes the well-known passage from St. Paul where the great Apostle of the Gentiles protests that his preaching is not in the persuasive words of human wisdom, but in the showing of the spirit and power, adding: "It was not the intention of the Apostle nor is it mine to forbid purity of style, the art of rhetoric or the nobleness of eloquence: these things are real advantages, always powerful whenever and wherever they are found and will certainly contribute to the success of the preacher."

Assistant: This has been a long, but sobering and enlightening instruction. I am beginning to see now how much spirituality has to do with elocution. A man who has been cultivating the classical means for developing his spiritual personality has probably also refined his elocution. His spirituality must somehow affect even his voice, it seems to me, if the *agere sequitur esse* has any application here. *Pietas ad omnia utilis*

est. I also see now what happened to some voices which I knew in their unregenerate condition and which have undergone a training quite superior to any merely elocutionary discipline.

Pastor: Quite so. There is something in intense spirituality that affects the voice and makes it persuasive. Conviction is contagious. When we have converted a weak and unreal faith into a burning conviction by steady spiritual living; when we have vitalized our daily life and all our activity with spirituality, we radiate religious conviction and we speak with a religious feeling that communicates itself to those that hear us in church and out of it.—Most of us admire the grand manner of preaching and we are jealous and envious of those that possess this grand manner as a natural gift. I have heard some great preachers and orators in my life and many a time I used to feel discouraged when I realized that with all my self-training I should never be able to attain to their power of swaying and delighting audiences. Some years ago I became interested in a certain kind of spiritual reading. I bought and read all those volumes that you see there in that book case. I found them immensely helpful and inspiring. Among many other things I learnt from the later missionary saints that more effective than the grand manner in preaching is the holy manner. I mean to say that a holy life is more important for preaching and more effective than the grandest natural manner or eloquence. I copied a number of passages from those Lives. Let me read a few to you. They will be fresh for you and refreshing for me, though I have gone over them several times.

Here says St. Vincent de Paul: "Would you believe it, sir, that actors recognizing the beauty of simplicity have changed their manner of speaking and no longer recite their parts in a high tone, as they did formerly, but speak in a medium voice and familiarly to their audience? Now, if in order to please the world actors have changed their method, what a subject of confusion to the preachers of Jesus Christ if their love and zeal for souls do not make them change theirs?" He used and advised for preaching what he called the "little method". By this he meant the use of simple, clear, practical language and an undemonstrative manner, except when strong feelings and passionate convictions would force themselves into the elocutionary manner.—And here is another holy preacher who

did more preaching than any priest does to-day. I am speaking of St. Clement Maria Hofbauer, C. SS. R., who died 15 March, 1820 and was canonized 20 May, 1909. It used to be said in Vienna: "If you wish to hear a great orator go to some other church, but if you wish to hear an Apostle go and listen to Father Holfbauer." Provost Allioli said about him: "His sermons are a standing miracle; they are as simple as possible and yet work the most wonderful conversions." And Cardinal Rauscher who was moved by his preaching and influence to exchange the study of law for that of theology and who made a general confession to the saint says: "As a preacher he was truly admirable. He had never studied the secret of eloquence; his language was far from perfect; he had read none of the profane authors whose works have formed the German language, yet he proved himself a true disciple of Him who spoke as one having authority. I have never heard another whose words tended so efficaciously to the one thing necessary. Hence he was as successful with the most cultured as with the most simple." He was, however, most careful, as his biographer, Father Vassall-Phillips says, to avoid anything exaggerated, whether in manner, gesture, or expression, in the pulpit and so always preserved the dignity due to the Word of God. Sometimes he would speak with a certain quiet humor altogether his own. Once he began a sermon on fasting in this manner: "My dear brethren, I have a very difficult task to perform to-day. Lent is at hand and I must speak on abstinence and fasting and, besides, it is to Germans that I have to speak."

Assistant: Our people would not take kindly to such humor, I think. One cannot be too careful with them because they are easily offended. Even the most innocent things are taken up and criticized, misinterpreted and misunderstood.

Pastor: As a rule, I have found our people very patient and indulgent with us. A man, of course, like St. Clement Hofbauer could take certain liberties which less holy men dare not take. In fact, the professor of pastoral theology remarked one time in one of his lectures to the students of the university that he knew a priest in Vienna who disregarded all the ordinary pastoral rules and yet was most successful. We little men must observe the rules made for little and ordinary

men. Big men—the saints—may make rules and disregard rules according to their superior zeal and more compelling charity.

Here is an anecdote from the early life of St. Alphonsus Liguori. When as a young priest he began to preach there was one who regularly went to hear him. He was a man as remarkable for his correct taste and his learning as for his unsparing criticism of popular preachers. When the saint met him one day, just after preaching, he said to him: "I suppose you amuse yourself as usual by criticizing my sermons." The man replied: "No, you preach without pretensions. You forget yourself in preaching and preach the word of God—and that I never criticize."

You know that the father of St. Alphonsus strongly objected to his brilliant son's becoming a priest and sacrificing his promising career as a lawyer. However, when at last he consented to hear his son preach he paid him this compliment: "My son has made me know God."—Here is the correspondence of St. Alphonsus in four volumes. I have profited immensely by reading them all. They are edifying and instructive and often amusing. You see in them the humanness of a saint. Read them and you will be for ever grateful to me for having drawn your attention to them. In letter 732 he writes to one of the rectors of his young religious institute: "I absolutely will not permit the use of that refined style of preaching with rounded sentences and fine expressions which are the pest of sermons. In this way would be lost, little by little, that familiar and simple manner of preaching by means of which our missions, through God's mercy, have worked prodigies in the conversion of souls." Of course, the letter of these directions and admonitions does not apply to us in this age and country so much as their spirit. These saints knew well that it is not magniloquence and show that make sermons effective, but the learning and zeal and humility of the preachers. They wanted their men to study a great deal, much more than most of us are studying, and they wanted them to prepare their sermons carefully, not with a view to getting a name as preachers so much as with the object of winning souls to Christ. They were always afraid of conceit and pride in their disciples. They never wearied of cautioning

them against pride. And sometimes they used heroic means to protect them against this sin or to cure them of it. St. Philip Neri sent Fr. Manni who had preached a very fine sermon—and knew it!—six times to the pulpit to repeat that same sermon until the people, on seeing him, said: "Here comes the priest that knows only one sermon." We would not submit to such conceit-killing treatment. And yet we might, if we had a superior to deal with like St. Philip Neri, who knew how to be irresistibly gentle and irresistibly inflexible.

There is a great deal more of this kind in those volumes which, I hope, you will make use of as long as you are here. You will profit more by such reading than you would if you read all the papers and all the periodical literature in all the languages of the world. And you will get incomparably more satisfaction from it.

FATHER WALTER, O. S. B.

St. Vincent Seminary, Beatty, Pa.

MATRIMONIAL CASE.

To the Editor, THE ECCLESIASTICAL REVIEW,

It has occurred to me that the following marriage case might interest the readers of the ECCLESIASTICAL REVIEW. Alban Caxton, non-baptized, married to a non-Catholic before 1918, and later divorced from her, asked to have his marriage declared null and void in order that he might be allowed to marry a Catholic woman. It was impossible to find out whether the woman was baptized or not. This being the case, the following dilemma suggested itself. Either the woman was baptized at the time of the marriage or she was not. If she was baptized, the marriage was invalid because of the diriment impediment of disparity of cult. If she was not baptized, the marriage could be dissolved through the Pauline Privilege, since the man was willing to embrace the Catholic faith, and the woman refused to live with him any longer.

About that time, I met Dr. De Smet, the author of *De Sponsalibus et de Matrimonio*. I proposed the case to him. He replied: "Your reasoning is correct; in practice, however, I would advise you to refer the case to Rome." A few weeks later, I happened to cross the Atlantic ocean with Dr. De Becker, Professor of Canon Law in the American College and

the University of Louvain, author also of a well known canonical treatise on Matrimony. I asked also his advice about the case. Without hesitation he told me that the case could be decided without having recourse to Rome. This was also the opinion of Dr. Donovan of the Kenrick Seminary, who has been enlightening us in the ECCLESIASTICAL REVIEW of January and June of this year on the all-around efficacy of the "ecclesiastic razor", canon 1127, in cutting asunder various kinds of non-Catholic matrimonial knots in case of doubtful baptism and of the conversion of non-Catholic parties.

With such authorities to justify the declaration of invalidity of said marriage, I prepared to act, when I discovered that the non-Catholic woman could not be found, and that a dispensation from interpellation was required from Rome.

I sent the case to Rome about 10 April, and by 30 of May, I obtained the following rescript:

CASUS MATRIMONIALIS CAXTON VS. SIMONS.

(PETITIO)

Beatissime Pater,

Ordinarius Helenensis, ad pedes Sanctitatis Vestrae provolutus, humillime exponit:

Albanus Caxton, acatholicus non-baptizatus, dioecesis Helenensis, 19 Julii, 1914, matrimonium iniit cum Ethel Simons, acatholica, de cujus baptismo non constat, coram praecone haeretico. Albanus Caxton divortium civile obtinuit ab Ethel Simons die 17 Octobris, 1919, quae divortio non opposuit et ad partes ignotas abiit. Nunc vero Albanus Caxton, matrimonium inire cupiens cum Clara Hennessy, catholica paroeciae Sti. N. N. Montanae, rogat nos ut suum matrimonium cum Ethel Simons invalidum declaretur vel ob impedimentum disparitatis cultus vel vi Privilegii Paulini. Etenim vel Ethel Simons baptizata fuit vel non. Si prius, matrimonium initum 19 Julii, 1914, invalidum erat ob impedimentum disparitatis cultus. Constat enim e documento "A" Albanum Caxton non fuisse baptizatum ante suum cum Ethel Simons matrimonium. Si autem Ethel Simons non fuerit baptizata, tunc datur locus Privilegio Paulino, etenim ex una parte desiderat Albanus Caxton baptizari in Ecclesia Catholica et matrimonium inire cum Clara Hennessy, catholica; ex altera autem parte Ethel Simons abiit ad partes ignotas et vix datur ulla spes inveniendi eam. Ergo, "discessit". Quae cum ita sint, rogat Albanus Caxton ut Sancta Sedes concedat dispensa-

tionem ab interpellationibus consuetis faciendis ut ipsi liceat recipere baptismum in Ecclesia Catholica et matrimonium inire cum Clara Hennessy, catholica. Hisce adiunctum habetur documentum "B" e quo constat matrimonium initum fuisse inter Albanum Caxton et Ethel Simons.

(RESPONSIO S. CONGR. S. OFFICII)
Feria V, die 8 Maii, 1924.

SSmus D. N. D. Pius Div. Prov. Papa XI, in audientia R. P. D. Adsessori S. Officii impertita, habita relatione suprascripti supplicis libelli, praevio baptismo Oratoris, benigne annuit pro gratia dispensationis ab interpellatione, quatenus opus sit: dummodo ex processu saltem summario et extraiudiciali conset interpellationem mulieris esse impossibilem vel inutilem. Contrariis quibuscumque non obstantibus.

L. + S. ALOISIUS COSTELLANO,
Supremae S. C. S. Off. Notarius.

VICTOR DAY.

Anaconda, Montana.

SOME HINTS ON APPLIED PSYCHOLOGY AND HYGIENE IN OUR CHURCHES.

The fact that there is a recognized obligation on the part of the faithful to worship God at stated times and in public, suggests a corresponding obligation on the part of pastors. The administration has to supply, as far as is possible, reasonable, suitable, and helpful means to prevent unnecessary risk of health and sacrifice of convenience for those who attend the parish services. The duty of availing ourselves of the opportunities afforded by modern science, industry and art in the matter seems to be implied in the command given by God Himself to Moses, when in the construction of the tabernacle He bids him not only to use the best material and "whatever can be devised artificially with wisdom, and understanding, and knowledge", but also "to find out all new things" to be applied for facilitating divine worship (Exod. 35:33-35).

Having had some opportunity of observing and of studying the requirements in the material order of church organization, in different countries, I venture to offer some suggestions through the ECCLESIASTICAL REVIEW, which may prove of practical service to pastors engaged in the construction and furnishing of church buildings.

Site of the Church. Since the parish church suggests to the Catholic "God with us", it should be readily accessible to the majority of the flock. Hence a central site is preferable to "a fine site".

If we build on an eminence that requires laborious ascent, as by flights of steps, we keep away the old who cannot go, and many of the young who will not go, except so far as obligation forces them to do so. Our ancestors who built on hilltops were probably a sturdier race. The present generation prefers to find the church on level ground or in the valley of a hill country.

Plans of Construction. Since the main requirements of a place of worship where all who are present are interested in hearing and seeing what is going on, are the same as those which we consider in the construction of a public hall, it seems out of keeping with the object to build in a style in which the columns prevent effectual presence at the service. The medieval monumental churches had no arrangements of pews; pillars were needed to support the roof, and sentimental reasons for which modern education supplies other easy substitutes make columns unnecessary in the church of to-day. Examples of the noble prototype of Gothic, English and similar styles are found in sufficient number to demonstrate their historic and monumental value. Modern engineering has made these styles no longer a necessity; and as art alone they are of less service than the temporary brick or frame church where the lamp of faith and devotion may burn more brightly than in the classic cathedral.

Present opportunities no less than the development of industrial and constructive art call for the use of materials unknown to the great builders of former ages. The old materials are used in a new way entirely serviceable for our purpose. Out of this use has grown the demand for a style of architecture different from the traditional and conventional of the past. Thus the roof is best secured by a single span and equally safe. The floor would be in keeping with the purpose of the church if it inclined, so that the back of the edifice is on a level with the upper altar step. Since we can make every part of the sanctuary visible to every person in the church without prejudice to the liturgical prescriptions or the spirit of devotion,

why not do so? The doors or entrances to the church may be constructed in a way quite different from the old thoroughfare style, and in a manner that would allow no draught of noxious air or cold to reach those who are near the doors.

The Floor. However artistic and durable the floor of a church, in cold or temperate climes it should not be marble, stone or concrete. Such material serves an excellent purpose in southern countries where it was first introduced. It is as unpractical and unbecoming as if we were to dress in burnous or gauze instead of thick cloth and fur in the Northern lands. If the material of the flooring is of light texture, the structure beneath should not be hollow, but filled in so as to prevent unnecessary and disturbing noises from the clatter of feet or other sounds.

Color. In the matter of decorative colors it is to be remembered that there is a distinction between cold and warm tones, and that these produce corresponding effects upon the senses. The elements also of harmony, monotony and contrast are to be considered as having their distinct effects upon the worshipper in church. In large churches contrasts, such as white or golden for the altar, against a dark background, emphasizing its significance as the centre of worship, have their purpose. In smaller churches warm colors are preferable so as to produce a feeling of home in the atmosphere of the House of God.

Ventilation. The essential element of good ventilation is to secure the inflow of fresh air and the outlet of tainted air, without making the circulation noticeable by draughts or sudden changes of temperature. The vitiated air is mostly warm and rises. Its outlet should accordingly be at the top of the building. Ventilation by opening of opposite windows at low level is not properly effective. It is apt to give colds which are no desirable alternatives for influenza and epidemics produced by breathing foul air. It is a matter that should be considered in the construction of church windows and flues.

The Altar. I am not here speaking of the altar as an instrument for the proper carrying out of the liturgical functions. Quite apart from the prescriptions of the church as to its precise location, measurements and essential furnishings, the question of decoration is of distinct importance.

For large churches the aim at artistic detail either upon the body of the altar or on its reredos should be controlled by the practical purpose of raising devotion in the faithful. Hence it must be seen. Artistic refinement in miniature, delicate tracery and precious ornament may indeed express our appreciation of the dignity that connects with the altar as the throne of Christ in the Blessed Sacrament, or on the sacrificial altar, but that can be done by making the ornament at the same time clearly visible and intelligible to the worshipper in the body of the church.

Hence the decoration of the altar in a large church should appear in boldness of outline. The tabernacle should stand out; and be so illumined by the sanctuary lamp as to indicate at once the presence of the King there.

In smaller churches and sanctuaries the ornamental detail which can be seen and appreciated as teaching the lesson of reverence and appealing to individual piety, properly has its place.

Stained Glass. Much depends on the size of the windows in which stained glass is used for decorative purposes. Where devotion and instruction enter into the subjects, the figures will have meaning only when they are clearly defined as well as true in design. Historical or logical sequence in the placing of subjects or topics helps both intelligence and piety. Thought should be taken regarding the way in which the light enters and affects the illumination of subjects, both with respect to the colors employed and the location of figures. Where the images represent movement it should be in successive panels in the same direction, unless where contrasts help the understanding.

Too much detail hinders the appreciation of images in the windows of a church. The subjects, seen mostly in passing only, should therefore be large, distinct so as to be easily recognizable.

Stained glass windows in the sanctuary fail to serve their purpose if they are calculated to distract the attention from the altar instead of concentrating it. As a rule, outside the crucifix, which speaks of the Unbloody Sacrifice below as a memorial of the Passion, the introduction of historic subjects lessens that concentration. Only where the figure of Christ

is so presented as to embody an expression of the same thought, e. g. the glorified body of the Resurrection or Ascension, or the Sacred Heart, will this figured window back of the altar serve its purpose. A rosette, as an architectural feature, is usually in harmony with the ornamental design of the entire edifice, and thus helps to secure that tranquillity as a psychical effect of order and beauty, which is the proper attitude of mind in devotion.

Pulpit. To see as well as to hear the speaker is an advantage which a pulpit is supposed to offer to all who are present in the church. This demands attention to not only the locality but also to the acoustics of the church, which, if constructed in the auditorium style, will be easily determined.

Confessionals. The confessionals are places where the penitent seeks the priest and confides to him the secrets of his heart so that he may receive counsel, instruction, and forgiveness, with imposition of penance. This demands that the tribunal be easily accessible, without obstructing the ingress or exit from the church to those who come for devotion or service. It is desirable that the presence of the confessor in the confessional be apparent at once to one who approaches the confessional. Yet both the personality of the confessor as well as that of the penitent should not appear to the outsider. Nor should the penitent (unless he wishes it) be seen by the confessor, lest it limit his freedom of open confession. It suffices that the voice reach the confessor. In the construction of the confessional according to the prescriptions of ecclesiastical law this is generally provided for. What calls for thought and arrangement is the location of confessionals, not with a view to symmetry but for the convenience of penitents. Here too provision for proper ventilation is to be made.

Seats. Seating arrangements suggest themselves in the ordinary fashion adopted for modern churches. The one item that is usually neglected is a provision for placing wet umbrellas. Catholics attend church in rain and shine. A wet umbrella is a nuisance hindering devotion and attention as well as the comfort of one's neighbor, unless it can be so placed as to lean steadily and free from the body and afford a drain.

Stations of the Cross. In order that the stations may be a help to prayer for many who have no books or may not be

able to read and distinctly hear the prayers from the priest or leader, they should be large and distinctly visible from the door of the church.

Vestments. It is is well in purchasing vestments to test the effect of their appearance when actually worn in the church. What is precious and fitting at close sight may be ugly and ill-proportioned at a distance.

Crucifix. The liturgy requires a crucifix on the altar. That crucifix should be plain, the colored figure of the Saviour standing out boldly from the dark wood. A brass crucifix, simply matching the candlesticks, has no devotional value, whatever its esthetic worth may be.

Monstrance. Here too the simplicity of form should prevail over the detail and precious workmanship when the latter blurs the outline of the sacred receptacle. A very large and heavy monstrance is hard to handle. While it serves a good purpose for Perpetual Adoration, it is not adapted for Benediction and processional services. On its throne it should have a background that reveals at once to anyone entering the church that the Blessed Sacrament is exposed. In the general glitter of light, and white and gold, with candle aflame, it is not always clear whether the monstrance with its Holy Presence is on the throne or whether we see the altar ablaze just before or after the Benediction.

Organ and Music. Whether the organ loft is at the end of the church or at the side of the sanctuary, it is desirable to have the singers protected by a screen. This may be moveable. Facilities for noiseless adjustment, with a mirror over the organ to show what goes on in the sanctuary, should be provided in every case. There is need also for a vestry in which robes and books may be properly stored, as part of the choir loft.

The question of a lavatory is of importance, as it is an adjunct of all modern public places of assembly, where the services are habitually protracted.

FR. DE SALES.

Plymouth, England.

SOME STATISTICS OF THE CATHOLIC CHURCH IN CENTRAL AMERICA.

The gradual reëstablishment of relations between the United States and Central America, since the termination of the European war, may give fresh interest to the missionary work done in the five sister Republics which have been somewhat under a cloud from the religious point of view during the last fifty years or more.

To get a fair survey of the area and population, let me give the latest available statistics of both, for the republican states of Guatemala, Costa Rica, El Salvador, Nicaragua, and Honduras.

Guatemala	48,290	square	miles	with	2,119,165	inhabitants.
Costa Rica	23,000	"	"	"	463,727	"
El Salvador	13,176	"	"	"	1,336,442	"
Nicaragua	49,200	"	"	"	638,119	"
Honduras	46,250	"	"	"	637,114	"

(The figures are taken from the Report of the Pan-American Union, Washington, for 1921.)

The territory of Guatemala comprises the single archdiocese of the same name, established as a bishopric in 1534 and made an archiepiscopal see in 1752. The republic of Costa Rica consists of the archdiocese of San Jose, established in 1531 and raised to archiepiscopal rank in 1921, with Alajuela as suffragan and the Apostolic Vicariate of Limon, both organized in 1921. The archdiocese of San Salvador (1842 and 1913) has two suffragan dioceses, that of Santa Ana and that of San Miguel both founded in 1913. Nicaragua has the archdiocese of Managua established as an archbishopric in 1913, with the two diocese of Cranada and of Leon (originally founded in 1534), and the Apostolic Vicariate of Bluefields. Honduras has the archdiocese of Tegucigalpa (established as the diocese of Trujitto in 1536) with the diocese of Santa Rose de Copan, and the Apostolic Vicariate of San Pedro Sula, in 1916.

There is an Apostolic Internunciature for the entire territory, established by Pius X in 1908, with its seat at San Jose in the republic of Costa Rica.

The actual religious activity in this territory, having considerably over five million (5,194,567) souls, is probably best

understood by a survey of the number of priests and clerical students in the ecclesiastical and preparatory seminaries.

Guatemala, with its 2,119,165 souls according to the census, has only 83 priests for its 116 parishes (44 of which are vacant at present), and no seminary. The three dioceses of *San Jose* with 40 parishes, *Alajuela* with 27 parishes, and *Limon* with 5 parishes, having nearly half a million souls (467,727), engage 117 priests in the entire republic of *Costa Rica,* with 12 students in the theological seminary and a preparatory school for 200 boys in San Jose.

El Salvador in its three dioceses has 109 priests for 103 parishes, with 26 theological students, (8 of which number belong to *Santa Ana*), in its major seminary, and some 30 boys in the preparatory seminary.

The archdiocese of *Nicaragua* has 28 priests for its fifteen parishes, and four theological students who are in the Seminary of Granada.

The two dioceses of *Granada* and *Leon* have altogether 50 priests with 54 parishes, and 16 theological students. Leon also has a preparatory seminary, with about 25 pupils. *Bluefields* has nine priests in all, eight of these for the missions without parish boundaries.

Honduras with its two dioceses and a vicariate has 57 priests in its 70 parishes, 6 theological students and 15 boys in two preparatory schools.

This review is instructive. Sixty-two seminarians actually preparing for sacred orders and some 270 boys in a preparatory school for a population of over five millions.

Father Jose Miglia, writing in the ECCLESIASTICAL REVIEW (December 1920, p. 650), does not exaggerate the condition of religious need when he says: "There is an open field of labor in Central America for American Catholic missionaries".

The cause of this apparent spiritual poverty may be sought in the revolutionary and internal dissensions by which the republics have been torn ever since their separation from Spain a century ago. The fomenting of civil strife, opposed to religion and the pacific aims of the Church, became the systematic work of ambitious demagogues who have maintained the principle of ruthless persecution throughout all the political changes down to the recent interventions of the

League of Nations. Those American politicians[1] who believe that "American Balkans are no longer existing," because "revolutions are barred in Central America," misinterpret completely the actual signs of the times, ignoring the fact that revolution is being maintained in Honduras, and political agitators keep alive the spirit of religious persecution in Guatemala. Better informed are the Catholic journals, not only of the Spanish tongue like the *Revista Catolica,* and of the United States, but journals like the *Osservatore Romano* which writes (n. 255, 1923): "It is impossible to exaggerate the conditions of bigotry and hate manifested by the persecutions in the republic of Guatemala. The outrages perpetrated against the Church exceed those of any other country that claims to be civilized." And this state of affairs has gone on for over fifty years under the malign pretext of defending liberty of conscience.

One of the consoling contrasts however is the literary activity which shows itself on the Catholic side in the propagation of a sound religious press. For the information of readers of the REVIEW I venture to append a general list of the journals published in the five Republics. Guatemala has a Catholic daily paper, *La Patria.* There has been great difficulty in maintaining it against the opposition of the revolutionary authorities, and twice it has been suspended by the anti-Christian government of the republic under the most unjustifiable pretexts.

There are four weeklies: *El Apostol, Religion y Raza, El Pueblo,* and *El Nazareno.* All these are outspoken in their religious and Catholic sentiment.

Costa Rica has one daily, *La Verdad,* and one monthly, *El Mensagero del Clero,* published under the patronage of the archbishop of San Jose.

There are no journals published in the jurisdiction of Alajuela or of Limon.

San Salvador had at one time a daily, published at intervals under different titles, *Heraldo de El Salvador, El Centro-Americano,* and *La Palabra,* the upkeep of which demanded both sacrifice and courage. To-day there is none. We have one weekly, *La Luz;* two fortnightlies, *El Mensagero de Maria*

[1] See *The Literary Digest,* 24 February, 1923.

and *Vox Catolica;* two monthlies, *El Mensagero del Sacrado Corazon de Jesus* and *El Rosario.* The *La Luciernaga* is a leaflet appearing at intervals and dealing with Catholic interests.

The Diocese of Santa Ana maintains two Catholic weeklies, *Centinela Catolico* and *Hojita Parroquial;* also a monthly, *El Rosario.*

San Miguel has a weekly, *Chaparrastique;* and two monthlies, *Mentor del Clero* and *El Monitor.*

From Granada is issued the *Amigo del Pueblo;* while from Leon is published *Paz y Bien; La Accion Catolica,* and *La Luz.*

The foregoing will give the American reader a fair estimate of both the needs of the Church in Central America, and also the good will on the part of clergy and laity to maintain the Catholic faith in the five Republics

P. BUISSINK, *Parish Priest.*

Escuintla, Guatemala.

ST. PETER CHURCH OR ST. PETER'S CHURCH?

Qu. During the past few weeks we see occasionally on the printed page the form St. Peter Church, St. Mary Hospital, St. Joseph Seminary, instead of the traditional St. Peter's, St. Mary's, St. Joseph's, etc. Does not the new usage fail to bring out the underlying Catholic idea that our churches and *piae domus* are not merely named for a particular saint, but are placed under the saint's patronage, and as such may be considered his possession? Possibly the new usage has arisen from confusing the naming of our religious institutions with those purely secular in nature. Naturally a university named George Washington is not called George Washington's University but George Washington University. The possessive case in this instance would be misleading. Should we not retain for institutions placed under the patronage of saints the more usual form consecrated by centuries of use?

Resp. The advocates of the institutional usage which maintains the title "St. Peter Church" instead of "St. Peter's Church" appear to follow the secular trend in discarding the idea of the saint's patronage, except by implication in choosing the name. The genitive is undoubtedly the Catholic choice, as is shown by the Latin titles retained in the seals and titular documents of such institutions.

THE ART OF READING IN THE PULPIT.

Somebody has said that a priest who cannot read well has been ordained by some oversight on the part of his bishop. The reference is of course to public reading. A correspondent who evidently endorses this saving sentiment sends us a clipping from *The Churchman* (a journal for Protestant ministers) containing a wholesome suggestion:

In the Church of England a gift of approximately $10,000 has recently been made for the purpose of tuition and examination in voice production and elocution, available for the clergy and ordination candidates. No one doubts the need for improvement in the art of reading and of general elocution among the clergy of the Church in this country. This important end of our ministry has been too much neglected in the past, and we should rejoice if some laymen in America would provide an endowment for a similar purpose. The importance of divine service is certainly so great that it should be read with clearness, sympathy, and reverence.

WHAT TO THINK.

Qu. What do you think of a priest who on a semidouble or simple, when the intention is for a person recently deceased, insists on saying the Mass of the day or any other votive Mass? J. R.

Resp. It is wise to mind one's own business. A superior should know what to say to a subject whose actions and intentions he has to direct. Others need not know. We may here repeat what has been indicated in the REVIEW on former occasions—that we refuse to answer questions which are put not for information but to meddle with a neighbor's conscience or business. Neither does the REVIEW answer questions that should go to the diocesan chancery or to the Ordinary. The REVIEW does not seek to serve as a medium of idle criticism, nor to anticipate judicial decisions. It is intended to offer help by recalling the law, combating general abuses by suggesting remedies of a practical and feasible kind, and incentives to keep priestly and pastoral activity on the high level intended by the Master.

THE APOSTOLATE OF OUR PUBLIC LIBRARIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Our great country is covered with public libraries, provided, maintained and stocked from public funds with all kinds of books and magazines. In the broad-minded communities a large number of volumes of a Catholic nature are found in our libraries—more than frequently Catholics know or call for.

Why not have some competent person list the books in the library that are sound in thought and principle, i. e., compile WHITE LISTS, and advertise them in and out of season. What an inestimable boon to truth and to the sincere untrained reader. What a worthy apostolate our public libraries could thus be made to perform.

A Book List of Sound and Interesting Reading, in the Wheeling, W. Va., Public Library, is intended as an attempt in this line and asks to be regarded as the first of a series of such lists of books in the Wheeling Public Library.

The difficulty encountered in this work is the lack of time by persons living in the locality competent to select the books. Here our capable Catholic library authorities, librarians, reviewers and publishers could help by furnishing lists of safe and sound books by Catholic as well as non-Catholic writers. Zealous help could then check up the books in each library that are vouched for by these lists.

FR. ANGELUS SEIKEL, O. M. CAP.

Roswell, Ohio.

MARRIAGE WITHOUT PREPARATION.

Qu. Will you kindly, through the ECCLESIASTICAL REVIEW, give me some information upon the following marriage case:

In the parish (Italian) where I am stationed we have a number of young men and women past eighteen years of age who have never received first Holy Communion. These people are baptized Catholics, but, having indifferent parents, they know nothing about their religion. Some do not even know who Jesus Christ, the Son of God, is, or the Blessed Virgin. In other words, they are in absolute ignorance of religion. They cannot be prevailed upon to take instructions in their religion. The main difficulty I have is this: When they wish to be married they come to the priest a week or two before the marriage ceremony is to take place, wanting of course all

of the privileges of a Catholic marriage in church. May a priest perform such a marriage ceremony in church when he knows that these people are just like pagans as far as practical knowledge of Faith is concerned? They certainly could not learn enough of their Faith in one week to receive at one time the sacraments of Penance, Holy Communion, and Matrimony. Besides, they cannot even be relied upon to come to the rectory for instructions during the week preceding their marriage. They promise to come, but seldom show up until a day or two before the marriage. On the other hand, if they are refused marriage by the priest, they go to court and have a civil ceremony performd.

Resp. People who cannot be prevailed upon to comply with the necessary instructions preparatory to receiving the sacrament in the Catholic Church cannot lawfully be married by a priest. It is not a case of emergency, but of deliberation to ignore the essential demands of the Catholic faith. If the civil law can insist on proper authorization, though with less circumstance, because there is less responsibility, the Church is not to be regarded as a mere convenience or official to ratify contracts with no regard to religious duties. To say that the people cannot be prevailed upon to regard marriage as a sacrament and to receive it worthily is to say that they are confirmed pagans, whatever they may call themselves. They need a foreign missionary—perhaps a saint for pastor.

THE GENEALOGY OF THE B. V. M.

To the Editor, THE ECCLESIASTICAL REVIEW,

Many ways have been tried to show the harmony between the genealogies of our Lord given in St. Matthew and St. Luke. St. John Damascene (*De Fide Orthod.*, l. IV, 15) is the author of a very ingenious and very probable one. He does not state from what source he derived it.

I wish, however, to point out a mistake which has crept into it by a slip of the pen either on the part of the author himself or of his copyists. He says that Levi of the race of Nathan begat Melchi and Panther; and a few lines below he says that Melchi, Son of Levi, of the tribe of Nathan, married the widow of Mathan who was of the tribe of Solomon (St. Matt. 1:15). This statement of the relation

between Levi and Malchi is the exact reverse of what St. Luke gives. He says that Levi was the son of Melchi (Luke 3:24), not Melchi the son of Levi.

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BURIAL IN A NON-CATHOLIC CEMETERY.

Qu. A Protestant man married a Catholic wife and all of their children were baptized in the Catholic Church. The husband has a plot in the cemetery of his church. One of their children dies of consumption and the mother wants him interred in the Catholic cemetery some miles away. The father insists that the body be interred in the Protestant cemetery where two of his children had already been interred. Sabetti-Barrett treats the matter as already treated in the First and Second Councils of Baltimore, but it seems to me that this case does not fall under any of the cases mentioned and that the Ordinary must be consulted and his permission secured. What is the solution in this particular case?

Resp. The legislation of the Second Council of Baltimore (391) on funeral rites preceding burial in non-Catholic cemeteries was rather obscure, and made it necessary to consult the Ordinary in a large number of cases. By the exigencies of time and place in many sections of the country, it was impossible or extremely difficult to consult the Ordinary and receive his decision in due time and hence much distress resulted. In order to clarify the legislation and make the necessity of recourse to the Ordinary less frequent, the Third Council of Baltimore permitted pastors, without consulting the Ordinary, to officiate at funeral services at home or in church, followed by interment in non-Catholic cemeteries in three cases—

1. in the case of converts, whose survivors were non-Catholic and owned a plot in a non-Catholic cemetery;

2. in the case of Catholics who possessed a plot in such cemeteries before 1853;

3. in the case of Catholics who acquired a plot in such cemeteries since 1853, without any design to evade the law.

In all other cases the Council decreed that the Ordinary should be consulted and his decision followed, and also in the

cases enumerated above, if the Ordinary saw fit, in view of local conditions, to reserve the decision to himself.

This particular case does not fall under the three cases mentioned and should be referred to the Ordinary.

INTERPRETATION OF BEQUESTS FOR MASSES.

Qu. The will of a parishioner has the following clause: "I give, devise, and bequeath all my estate, both real and personal, to the parish priest of ———; one half of my said estate to be for Masses for the repose of my soul and for the repose of the souls of my parents, my brothers, and my sisters". The one-half so devised amounts to about one thousand dollars. The above clause gives all the information available regarding the wishes of the testatrix. Am I justified in devoting a portion of the thousand dollars to High Masses of Requiem, the stipend for one High Mass being equivalent to the stipend for five Low Masses?

Resp. The general principle with regard to Mass stipends is stated in Canon 828: "As many Masses must be celebrated and applied as stipends, however small, have been given and accepted". On this principle theologians have held (e. g. Gury-Ball. 373) that in indeterminate legacies the number of Masses must be computed according to the diocesan stipend for Low Masses, and this is the tenor of several replies in the earlier issues of the REVIEW (9:640; 27:201).

When a sum of money is left in a will for Masses without any indication of the number, a situation arises in which adherence to this general principle would sometimes defeat the intention of the donor to benefit a particular priest. Recognizing this fact Canon 830 derogates from the general principle laid down in Canon 828, and decrees that "if any one leaves a sum of money for Masses without indicating the number, the number should be reckoned according to the stipend of the place in which the donor lived, unless it should be legitimately presumed that his intention was different". Thus, if a parishioner has been in the habit of making offerings larger than the diocesan stipend, it may justly be presumed that he intended the number of Masses to be computed on this basis. Likewise, if it is customary, as it is in some places, that all Masses for the dead be High Masses, it is a lawful presumption that the testator desired to conform to this custom. Some

authors hold that if the priest has grounds for believing that the testator intended the bequest for Masses as a benefaction to the priest, a higher stipend than the ordinary one can be received for each Mass.[1]

In the present case, the last presumption would fall, as the prior clause in the will conferred this benefaction. There might be room for other legitimate presumptions, such as those mentioned; and in case the doubt perseveres, the Ordinary may be consulted.

RESTITUTION OF OVERPAID INSURANCE.

Qu. A wife, some years ago, in despair; the husband, drinking, set fire to his place of business and caused about $2400 damage, which the insurance companies paid. Half of these insurance companies are now out of business. How could the matter ultimately be adjusted? At present she cannot pay, but later will be able to. They would be ruined if they had to make restitution now. But how about the two or three companies that went out of existence?

Resp. The penitent is bound to make restitution for the amount of damages collected from the insurance companies which have remained in existence, and which as moral persons have a right to restitution. This restitution however may be deferred as long as the moral impossibility of performing it perdures, since no one is bound to make immediate restitution with a loss accruing to himself that greatly exceeds the loss which the creditor would suffer by the delay. There remains the obligation of reducing expenses and living modestly in order that the ability to restore may be hastened.

With regard to the companies that went out of business, either their rights and obligations were taken over by other companies, or the companies simply ceased to exist. In the first case, restitution should be made in due time to the companies which succeeded to the rights of the defunct companies; in the second case, restitution should be made to the poor or to some good work, in accordance with the common opinion of theologians. There is room here, perhaps, for remission or condonation, which may be obtained from the Apostolic Delegate. He possesses from the Holy See the faculty of remitting

[1] Aertnys, II, 207; Prümmer, *Manuale Jur. Can.*, 292.

or condoning in the forum of conscience alone, in the case of poor people who have unjustly appropriated, or retained money, part of the amount thus taken or retained when the owners are unknown and the cases are occult, with the proviso that some restitution be made to the poor of the place or to pious works.

THE USE OF THE BLACK SASH FOR CLERICS.

Qu. The recent articles on the proper dress for Monsignori suggest the query whether our priests should not wear a sash over the ordinary cassock, as is done in Europe and Canada by the French clergy, and I believe by some Belgian priests also in the United States. It seems very becoming and should perhaps be worn by all of us; but one does not like to be singular. What is the proper thing to do in the matter? J. H. C. R.

Resp. In ecclesiastical and liturgical usage the sash (*fascia*) has two meanings. It serves as a cincture; and in that sense is a symbol of restraint and service. As such it is worn by religious, usually in the form of a girdle which holds the beads and the cross in token of their devotion and apostolate. Again, it is a symbol of special dignity; and as such it is worn in the form of a belt or sash of silk indicative of superior rank, similar to the military belt or guerdon. As such it is (according to Roman custom and ecclesiastical form sanctioned by canonical usage) worn by irremovable rectors of parishes, heads of seminaries and other dignitaries such as prelates, bishops, cardinals, and the Sovereign Pontiff. These have generally two forms—domestic and ceremonial. According to the rules laid down by Barbier de Montault, a recognized authority, who writes on the subject of clerical dress and ecclesiastical usage as prescribed by Roman custom, simple priests are not entitled to the use of the sash. They wear the regular soutane or cassock straight down like the *simarra*. The custom of belts and sashes he condemns as an abuse arising out of the idiosyncrasies of the Gallican clergy and their imitators, who sometimes also affect the train and the rabbat, for which there is no sanction in Rome. Seminarists use the sash to mark the distinction of their colleges, but it is regarded as similar to the cincture in religious communities, that is to say, a mark of subjection and not of superiority.

MORALITY OF A SURGICAL OPERATION.

Qu. A young woman before her marriage had an operation on the neck of her womb which was amputated by the surgeon who had cut too close to the feeding arteries. Her subsequent childbirth in marriage caused numerous and profuse hemorrhages, and her doctor advises the tying up of these two main arteries that supply the womb. This would *probably* cause a crippled child or the premature loss of the fœtus. Is she allowed to have said operation done? Could the doctor tie up the fallopian tubes in case the first be denied? All her future deliveries would be a repetition of the first and her life would be endangered. A priest advised her that the first operation (tying the arteries) would be permitted, but dissuaded her against the second. Was he right?

Resp. The case involves the anatomy of the pelvis as well as the moral aspect, and consultation with a competent obstetrician reveals the following.

In amputating the neck of the womb the feeding arteries should not be in danger, as they are not close to the neck of the womb. The fact that she had a subsequent childbirth and did not die, proves that she can bear children, and that the profuse hemorrhages were probably not due to the operation. If the main feeding arteries were ligated, the uterus would have to be removed; otherwise it would become gangrenous and endanger the woman's life. This operation should not be performed, on the data given. Neither should the woman be sterilized, as this may only be done when the tubes are diseased. Indeed no one could say definitely whether the next childbirth would cause excessive bleeding or not. There seems to be no pathology involved, and hence from the medical and moral views no operative procedure seems justified.

Ecclesiastical Library Table.

RECENT LITURGICAL AND ASCETICAL BOOKS.

Clerics will be glad to have in separate pamphlet form the *Additiones et Variationes in Rubricis Generalibus Missalis Romani* as printed from the Vatican Edition according to the prescriptions of the Bull *Divino Afflatu,* as one cannot always have at hand the Missal itself for reference.[1] A new edition of the *Caeremoniale Episcoporum,* without changes from the form given it by Clement VIII and approved by Leo XIII, calls for no special comment.[2] In the English series of "The Liturgy for Layfolk" we have an excellent *Vesperal* containing the offices of Vespers and Compline for every day in the year. The Latin text is printed parallel with the English version. It is a help to the understanding of the office and suggests the introduction, where it can be done conveniently, of a lay service corresponding to the canonical office. The custom once common in Catholic lands is being revived in England at the present. The Vesperal contains Prayers for the rite of Benediction, besides the various feasts celebrated in religious orders, with the liturgical hymns in approved translations.[3] Father Nicholas M. Wagner has compiled a very useful little manual containing hymnal and prayer book for church and school use—the *Te Decet Hymnal.* It has the approval of the Bishop of Brooklyn, and is designed particularly for schools. It gives the chants which children may use for special occasions of religious and secular celebration. The music (modern notation) is of a character worthy of the Church, devotional as well as good, and in the liturgical parts is in conformity with the Pontifical "Motu Proprio".[4]

From the German we have *Der Praktische Chordirigent und Organist* by Al. Bock. The book is a handy edition of Etts' *Cantica Sacra,* arranged to harmonize with the *editio Vaticana* of the Gregorian choral service. There are eleven Masses, including those for nuptials and funerals, the Asperges and

[1] Administratio Ephemeridum Liturgicarum, Romae. 1924. Pp. 43.
[2] Pet. Marietti, Turin.
[3] P. J. Kenedy & Sons, New York.
[4] Frederick Pustet Co., New York and Cincinnati.

Vidi Aquam, a number of variations of the Veni Sancte Spiritus, the Pange Lingua, various litanies, Te Deum, Responsoria and musical invocations. These make the manual a practical guide for organist and choir leader.[5]

Bishop Lillis of Kansas City has issued, in the form of a Pastoral Letter, instructions on *Ecclesiastical Burial,* to give directions about Funerals, Christian Burial, Cemeteries and their Care, for the guidance of his diocesans. They may well serve a larger circle. In *Office des Funerailles: Messe des Morts, Vêpres des Morts, Absoute,* the text is that of the liturgy in the French language with the Latin in footnotes.[6] An eminently practical compendium of the history, significance, and peculiar forms of liturgical service in the Church is Dr. Ludwig Eisenhofer's *Katholische Liturgik.*[7] The small volume treats of the Liturgy in all its essential features, its sources, language, ceremonial and sacramental uses, the cycle of the ecclesiastical year with its feasts, the Mass and its rites, and the Breviary. An English adaptation of this volume would make an excellent text book for high schools, academies and preparatory seminaries. To the preacher and catechist it offers reliable and direct guidance. *The Soul of the Sacred Liturgy* by the Abbé Sicard is a remarkable study of the origin and operations of Catholic Liturgy as productive of effects not merely of devotion in the individual but also in the sciences and arts that vivify generations unto spiritual life. Fathers Benson and Raemers have made a good translation.[8]

As a complete practical illustration of the liturgical service we have Father F. X. Lasance's *The Missal for Every Day.* It gives the English translation of the Missal, with a suitable introduction to interpret the rubrics, and adds special devotions and local feasts. It is the fullest repertory of the Mass service and devotions thus far published in English.[9]

It is more than fifty years since P. Valuy, S. J., published his modest *Directory for Priests,* which was soon translated into

[5] Jos. Koesel and Frederick Pustet Co., Ratisbon, Germany. 1923.
[6] Paul Ferron-Vrau, 5 rue Bayard, Paris.
[7] B. Herder Book Co., Freiburg and St. Louis. 1924.
[8] B. Herder Book Co., St. Louis and London.
[9] Benziger Brothers, New York.

English and became universally popular. In many ways he anticipated the prescriptions of the new Code of Canon Law which regulate the priest's private and public life. These rules are emphasized in the new French edition by P. Bouhelier, Superior of Diocesan Missionaries at Besançon. Here one finds a rule of life, with its sanctions, inducements to reflection, certain devotions, methods of prayer and systematic cultivation of sacerdotal virtues, suggestions regarding the "mens sana in corpore sano," and the management of those economics which give stability and consistency to a priest's habits and external behavior. Next the pastoral aspect of life is treated in concise directions and counsels, in which the pastor and curate will find matter for making their lives fruitful and mutually helpful. The priest is pictured as entering upon his new sphere of pastoral activity, and directed what to do and what to avoid, in order to make his mission a success before God and man. The church, the appointments of the sacristy and baptistery, the process of Divine worship, the teaching of the catechism and preaching, library and school suggestions—each topic is briefly discussed in a practical fashion. Further, the administration of the sacraments, the organization of confraternities, the method of fostering vocations to the priesthood, the conducting of missions and retreats for the people, are subjected to brief and pointed consideration. Finally the priest's relations to the bishop and those in authority, his provisions for the future, above all for his last end, his death-bed, are set forth in a way that satisfies and consoles. Such is *Le Directoire du Prêtre dans sa vie privée et dans sa vie publique, par le P. Benoit Valuy, S. J.*[10]

A kindred purpose is served by a little manual, *The Mirror of Priests,* issued from the Industrial School Press of Ernakulam (India), by the spiritual director of the Apostolic Seminary of Puthempally, Fr. Aurelian of the Bl. Sacrament, O. C.D. It comes in the form of a series of questions for examination of conscience on Ascetical and Pastoral Duties. Besides giving considerations of the priestly dignity, the duties to which the priest pledges himself by his ordination and obedience, the means to attain perfection in his own person and to promote the same among those entrusted to his pastoral

[10] Pierre Téqui: Paris, 1923.

care, the booklet contains a rule of life for the secular priest, and the devotional exercises that will aid in promoting his sanctification.[11]

Among the ways to realize priestly perfection, toward which the manuals just mentioned are directed, is that of formally joining a Sacerdotal League such as the *Alliance Sacérdotale Universelle des Amis du Sacré Cœur.* The origin, purpose and scope, together with the brief statutes or rules of this organization, are explained in a small booklet bearing the above title. There are no obligations of fees or reports. One simply makes the act of union and promises in conscience to adhere faithfully to a few definite rules of action and prayer in union with the other members, and thus to reap the fruit of their prayers and the Church's indulgences.[12]

To foster vocations to the priesthood is the object of a pastoral appeal by Mgr. Izart, Archbishop of Bourges, in a brochure on *Le Sacérdoce et Recrutement des Vocations Sacérdotales.*[13] A more extended appeal in a like direction comes from the Abbé Charles Grimaud, who addresses the clergy, educators and parents of France to move them to examine the sad consequences of the war which has left their country without religion through the lack of priests. This is the burden of *Futurs Prêtres—Au Clergé, aux Parents, aux Educateurs Chrétiens.* The author points out to pastors the way to organize the forces of the parish, the home, and the school, in order to awaken the understanding and the desire toward religious regeneration through cultivation of priestly vocations.[14]

A timely brochure on the subject of vocations to the missionary priesthood is published by the Columbian Fathers of St. Columban, Nebraska, under the caption *Fishers of Men—A Talk on the Priesthood,* by the Rev. Paul Waldron, Rector of St. Columban's Seminary. It gives the boy as well as his guardians a true notion of priestly vocation, answers the objections on the part of ambitious parents who would rather see their children educated for the world. There is a very well defined outline of what the priest's work means, well calculated

[11] Puthempally Seminary, Verapoly P. O., British India.
[12] Pierre Marietti: Turin.
[13] Paris: 5 Rue Bayard.
[14] Pierre Téqui: Paris. 1924.

to help many a priest in recalling his mind to the wonderful prerogatives of his state as well as to its responsibilities. Read the pamphlet, preach it; then distribute it to teachers and parents who may be thus directed to safeguard a boy's vocation and secure the immense benefit to future generations which comes from the helpful devotion of a true priest. Supplement the gift by *A Novena for Vocations*, by Fr. J. Elliot Ross, C. S. P., from the Paulist Press (120 W. Sixtieth St., New York), which may, as Fr. J. M. Gillis says, "prevent the fateful mistakes" of precipitation on the one hand and of dillydallying on the other.

Criticisms and Notes.

COMMENTARIUS IN ACTUS APOSTOLORUM. Editio Septima emendata et aucta, opera A. Camerlynck, Canon. Eccl. Brug. et mag. Univ. Lovan. et olim prof. in Sem. Brugens. et A. Vander Heeren, Can. Eccl. Brug., Doct. Univ. Lovan. et S. Script. Prof. in Semin. Brug. —Brugis (Belgii) Carolus Beyaert. 1923. (Commentarii Brug. in S. Script. a R. J. A. Van Steenkiste primum editi.) Pp. 422.

With Lagrange's recent exhaustive study of St. Luke's Gospel, published almost simultaneously with Zahn's commentaries, to which it serves as a sort of corrective, the Catholic student obtains a complete characterization of the Apostolic age and its personnel in the *Commentarius in Actus Apostolorum* by Professors Camerlynck and Vander Heeren. The work is all the more trustworthy because it is the result of the combined study of three scholars who have, each in his turn, proved by other works their superior ability as critical students of the New Testament. It is fifteen years since P. Van Steenkiste issued his first edition of an interpretation of the Acts of the Apostles. Six successive editions have brought about such an improvement that it is difficult to conceive a more perfect Latin text book. It provides at once for the needs of different classes of students by so arranging its apparatus of comment as to separate what is essential in the quest of elementary knowledge from the critical notes which interest the more advanced inquirer. It supplies the immediate elements for obtaining a knowledge of the contents and meaning of the Acts. It offers, besides, the answers to the critical search which enables the student to defend the orthodoxy as well as the historicity of the book.

Furthermore, the Commentary is so arranged that we become acquainted first with the personality of the author, the atmosphere in which he lived and wrote, the sources from which he drew his information, the talent and care with which he applied himself to the work of writing the history of his day. We find that his claim to be accurate and reliable in his narrative is supported by the secular annals, the chronology, and the local conditions of the Roman empire as well as the synagogal practice and circumstance. And all this serves as a luminous introduction to the commentary itself on the text. In their criticism the authors have had before them the Greek texts edited by Nestle, Hetzenauer and Vogels, together with the latest concordance of Gramatica.

The arrangement of text translation and paraphrase on opposite pages, with the critical exegesis in smaller type below, is in every

way an advantage to both student and reader, who should find abundant aid in the free translation for making his sermons and homilies intelligible.

We need not enter into a critical examination of the views, chronology, and polemical details which the attitude of the Higher Criticism calls for in a commentary of the scholastic kind. It suffices to know that the authors have not evaded the crucial difficulties of textual readings, whilst at the same time they recognize the value of the Church's position as competent arbiter in decisions on doubtful points. With the light thrown on the Acts we obtain a fresh appreciation of the Gospel of St. Luke, and also of the Epistles of St. Paul, whose mind and heart are reflected in the writings of his "beloved physician" and friend, St. Luke. The latter is in a particular sense the apostle and evangelist of pastoral theology, and as such a study of his works has special attraction and meaning for the pastoral clergy.

COMMENTARIUS IN PROPHETAS MINORES. Auctore Josepho Knabenbauer, S.J. Editionem alteram recognovit et complevit Martinu Hagen, S.J. (Cursus Scripturae Sacrae auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Jesu presbyteris.) Volumina duo. Parisiis: P. Lethielleux, 1924. Pp. viii, 606 et 593.

Nearly forty years ago P. Knabenbauer, one of the pioneer leaders in the field of systematic critical study of the Sacred Scriptures as represented in the *Cursus* projected by the Jesuit Fathers, published his Commentary on the Minor Prophets. These writings, supplementing in a way the Messianic prophecies of Isaias, Jeremias, Daniel and Ezekiel, form a single volume smaller in size than the book of Isaias, though their importance in particular instances calls for careful exegesis. The chronological placing of parts also is important so as to sustain the character of the original prophetic element. The order in which they are found in the Hebrew text differs from that of the Septuagint. St. Jerome here, as in other cases, follows the former. The final conclusions regarding the chronology is based largely on the various historical records of the Kings of Juda and Israel under whose reigns the prophets lived. These place the main account of the prophets between 923 and 722 B. C., and here our interpreter follows the latest researches by P. F. X. Kugler, S.J.

Whilst P. Knabenbauer had abundant material before him from which to draw for his commentary, beginning with St. Ephrem, Theodore of Mopsuesta, Origen, Theodoret, Ruffinus, Jerome, and

their followers, down to Albertus Magnus who introduced the Scholastic method of treatment, he had particularly excellent models before him in Francis Ribera and Caspar Sanchez of the Society; the former of whom gives special attention to the historical, allegorical and tropological exposition helpful in preaching, whereas the latter clears up the literal meaning for the detailed exegesis of the original text.

The superiority of Scholastic treatment adopted by P. Knabenbauer lies in the analysis of the separate prophetic writings. This places the contents, authorship and special purpose in such a light as to illustrate the historical order and moral aim. In each case the positive and negative elements are grouped so as to serve alike a didactic and a critical end. Bibliographical references accompany each separate book and allow closer examination of parts for polemic as well as apologetic purposes.

While the main work comprised in the two volumes is that of the original commentator, the entire critical apparatus has been reconstructed and revised, so as to bring it up to the demands of recent criticism. This was done by the scholarly hand of P. Martin Hagen, one of those assiduous laborers in the Studium Generale and the Scriptorium of the sons of St. Ignatius whose completed work makes us wonder how they were able to crowd so much writing and study into a single life. Fr. Hagen was sixty-eight years of age when he died at Valkenburg last year. He had made excellent studies in Feldkirch in Austria, at Ditton Hall in England, and in Holland. His familiarity with languages and special Biblical studies in the countries which lead in critical research, enabled him to do splendid work, at once comprehensive and accurate, which appears in his *Lexicon Biblicum*, his *Realia Biblica* and those intermittent publications with which the student of serious literature knows how to vary and fit into his special pursuits. Like others of his ilk in those magnificent halls of the Ignatian College at Valkenburg, where the most learned of their group labor day by day, side by side, for the promotion of that science whence comes wisdom true, he kept at his post until six months before the end, when the Master warned him to come home. He had practically completed the MS. revision of the Minor Prophets, but there were to be some final touches, to give it a rounded perfection. These he called P. Franz Zorell of the Society to make. Both priests had worked at the same task, the one in Rome, the other in Holland, but with a slightly different aim. P. Zorell had listened to the Prophets' melody, the lilt and rhythm of their songs, while his brother, P. Hagen, had scanned the meaning and hope of the glorious, though warning, messages. In the present

edition the gifts of both men are merged, and we have the ground construction of the Minor Prophecies into a didactic edifice by P. Knabenbauer, a critical revision with the appreciation of the poetic element by Fathers Hagen and Zorell. May the spirit of the wise and unselfish collaboration that characterizes so much of the old school of the disciples of St. Ignatius go on forever to illustrate the Word of God written and Incarnate.

ESSENTIALIA PHILOSOPHIAE, quae in Usum Incipientium digessit Franciscus P. Siegfried, in Seminario S. Caroli Borromaei Philadelphiense Professor. Dolphin Press, Philadelphia. Pp. xxx—344.

The Essentials of Philosophy are here "digested" from such more elaborate works as the *Cursus Philosophicus in Usum Scholarum,* a treatise in six volumes composed by four German Jesuit Professors (Herder, Freiburg), and from the *Summula Philosophiae Scholasticae,* a course in three volumes by Father Hickey, O.Cist. (Gill & Co., Dublin).

The degree to which the digestive process is carried will be recognized by students who care to compare this manual with the ample proportions of the sources from which it is condensed. While no essential part or problem of Catholic Philosophy has been omitted from its pages, the whole is treated with the greatest possible brevity compatible with clarity. The little volume therefore is kept true to its title: it comprises the bare essentials, the bones, of philosophy. It is not meant to be used independently of the major works of its class. On the contrary, it is designed to be an ever-present auxiliary to the mastering of the *Cursus* or the *Summula* or of any other work of proportions approximating to these.

At the same time it possesses several distinctive features. The text, though robed in Latin, wears an English cap. The introduction in the vernacular meets in a familiar style some of the difficulties that confront the incipient philosopher. Besides this it presents, also in English, an outline of the anatomical and psychological information regarding "the thinking subject", which the young student should possess before entering Logic. In an appendix is given a *Conspectus Totius Philosophiae* in which in the form of theses the dominant idea of "being" is shown to grow by successive differentiations of the real, the mental, and the moral into the systematized world-view which is unfolded in the successive stages of the philosophy epitomized in the book.

The subject matter is moulded in the form of question and answer, as this disposition, by furnishing the student with "association

centers "—and perhaps the professor with points of discourse—facilitates study. The latter process is further aided by the many schematic outlines and other devices with which the printer's art is able to coöperate with the tasks of student and teacher, by bringing the eye to the service of the memory.

The book was originally intended simply for domestic use. It was thought by competent judges, however, likely to answer the needs of a wider circle, particularly in classes where the sources mentioned above are in use. Maturer students will doubtless find the book helpful as an aid to a rapid review of their philosophy. For these reasons the book makes a strong claim for the attention of our readers of every grade.

THE EXODUS IN THE LIGHT OF ARCHEOLOGY. By J. F. Griffiths Vicar of St. Barnabas, Morecambe. Foreword by the Very Rev. H. Wace, D.D., Dean of Canterbury. London: Robert Scott, Roxburghe House. 1923. Pp. 79.

TUTANKHAMEN AND EGYPTOLOGY. By Samuel A. B. Mercer, Ph.D., D.D. Morehouse Publishing Co., Milwaukee, Wis.; Mowbray and Co., London. Pp. 100.

The recent discovery of the interior tomb of Tutankhamen by Lord Carnarvon and Mr. Howard Carter, while illustrating a notable part of the XVIII Dynasty, the most brilliant period in Egyptian history, and thus shedding new light on pre-Mosaic culture, has revived fresh interest in the Biblical account of the Exodus. The Rev. Mr. Griffiths' inquiry into the story of Genesis and Exodus, as confirmed by the witness of archeology, practically fixes the date of the oppression of the Hebrews under Rameses II as culminating in the emigration under the leadership of Moses during the reign of the next Pharaoh Meneptah. The precise year of that event, the great emancipation of Israel from the Egyptian yoke, is thus set for 1233-2 B. C., which is concordant with the "fourth generation" of Genesis 15:16, and with the events recorded during the 470 years that intervened from Joseph to Joshua.

Dr. Samuel A. B. Mercer, with his customary clear perception of the practical needs of the student, yet with the careful accuracy and all-sided erudition of the serious scholar, simultaneously with the archeological inquiry by Canon Griffiths presents a survey of the Egyptian history in which Tutankhamen figures. This enables us not only to trace his relationship to the Mosaic account, but leads to a keener understanding and appreciation of the truth of the Bible. According to him, Tutankhamen is not the Pharaoh of the Exodus,

as has been suggested by some writers, but the Pharaoh of an earlier and similar, though less important, emigration from the Hebrew slave colonies in Egypt to Cana or the eastern districts beyond the Persian Gulf. Expeditions from Egypt to Palestine and Syria of a commercial and partly military character are recorded as early as the Third Dynasty; that is to say, as far back as 3000 B. C. The evidence of such expeditions furnishes in general the answer to the difficulties advanced against the traditional date of Exodus. This event did not, as Dr. Mercer has shown elsewhere, take place all at once. Some of the tribes which come under the term "Israel" appear to have emigrated at different intervals for over a century, so that the various dates indicated for the Exodus, namely 1453-1355 and 1225 (or according to Canon Griffiths, 1233) are historical, though not referring to the same contingent of exiles. The Exodus in reality covered a period of over two hundred years, as such movements of people generally do. One of these apparently took place under Tutankhamen, that is, in 1350; and he thus becomes a pharaoh of an exodus. But the great and final exodus took place a century later under Moses. Both these little volumes are calculated to enlighten the student of Egyptian history and of the Bible.

COMMENT ISRAEL REVIENDRA-T-IL AU MESSIE? Par l'Abbé Charles Marcault. Paris: Pierre Téqui. 1924. Pp. 88.

Early in 1922 the "Catholic Guild" opened in London a series of conferences under the direction of Fr. Jarrett, O.P., the special object of which was to preach the Catholic religion to Jews of the metropolitan Ghetto. The movement had long before found a special incentive in the Apostolate of St. Vincent Ferrer, whose wonderful successes at Valladolid, Toledo, Valencia, and all through the Castilian provinces in making converts from Judaism also carried the enthusiasm into France and Germany. The prominence of Jewish influence, revealed after the European war notably in France and Russia, caused a renewal of zeal through an appeal to the faithful in the name of the Sacred Heart of Jesus, by R. P. Barret, S.J., and others. *Le Réveil d'Israel, Regne Social du Sacré Cœur par Marie Immaculée, Le Sacré Cœur et la Conversion d'Israel* were the immediate answers to a public proclamation by M. Isaac Bluemchen who, in a brochure *Le Droit de la Race Superieure,* published on the eve of the war, had made the triumphant statement that "at length the Jewish people had attained the mastery in France" and were able to control its people politically, socially, and economically. He showed that the Jewish leaders, through the medium of Masonic

organization which controlled the press, the ballot, the sources of culture and amusement, were in absolute possession of the mind and will of France, despite the numbers of those who still professed the Christian religion. The French lodges had operated on the plan of the Austrian masons who in 1894, as the official statistics showed, counted 107 Jewish editors in control of the principal journals of Vienna. Through this means they spread, by advertisement and colportage, innumerable pamphlets, books, filling the public libraries, the stalls at railroad stations, and places of amusement for the general public. Thence the propaganda entered the schools and the legislative as well as the professional sphere, until the virus had infected all parts of the empire, as was shown at the outbreak of the war. A still better demonstration of the organization to control popular opinion through Jewish propaganda was subsequently given by the Russian Bolshevik revolutionary government, in its ruthless exercise of physical power by which it began, in the autumn of 1918, not only to suppress every bourgeois newspaper, but to nationalize all the printing establishments and the entire production of paper, so that none of these material aids could be used for any other purpose than as sanctioned or censured by the Bolshevik rule.

That this process of assimilation, which to some extent explains the spasmodical opposition and persecutions of Jews in Europe, is going on in the United States, no keen observer of public activity can fail to recognize. Against its agency is directed the call to the Catholic and Christian people to seek conversion of the Jew. His ability and zeal are unquestioned. Scripture alike and history indicate the predestined rôle which the Hebrew is to play in fulfilling the Messianic propheeies. It is for Christians to show the sincere believer in the Messianic doctrine that the fulfilment has taken place in Christ.

To this end Abbè Marcault issues an appeal. He traces the importance of Israel in the scheme of Redemption, and bids us, especially the priestly leaders, to take up the Apostolate of St. Vincent Ferrer with renewed zeal. Here and there in America priests are already alive to the importance of the movemnt, and conferences have been held in New York and elsewhere to arrest the attention of earnest Jews to the claims of Christianity. The work of P. Marcault points out what can be done by those who preach the Gospel of Christ and who have at heart the conversion of those outside the fold.

GRAMMAIRE DE L'HEBREU BIBLIQUE. Par le P. Paul Jouon, S.J., Professeur à l'Institut Biblique. Institut Biblique Pontifical: Rome. 1923. Pp. 542. Paradigmes et Index. Pp. 79.

The study of Hebrew has, until recent times, been of a rudimentary character as distinguished from the scientific methods which comparative philology and the conventions of correct forms and syntax in writing and speech have imposed on writers of grammar. Before Gesenius early in the nineteenth century entirely changed the traditional method which relied on analogy with Semitic tongues, especially the Arabic and Aramaic, in determining the rules of syntax, there had been only desultory attempts at systematizing the structure of thought and expression in the Biblical text. The Jewish school at Tiberias during the seventh century A. D. had indeed found a common system of vowel points, which was to fix at the same time the phonetic tradition of the Hebrew. These teachers, Naqdadim or Punctatores, were followed by others, among whom Ibn Ezra and David Qimchi stand out as pioneers of a new system, and were the sources on which the humanists of the following centuries, Reuchlin, Buxtorf, Schultens, built up their methods before Gesenius. Since then big strides have been made by German scholars, such as Kautzsch, Bergstraesser, Ewald, Olshausen, Stade, Koenig, and Bauer, who entered more minutely into the history and development of Oriental or Semitic dialects, whence Davidson and Driver were enabled to specialize in details of Hebrew Grammar. Simultaneously the *Thesaurus Linguae Hebraicae* was being enriched, until the publication of the Oxford Lexicon, and Koenig's Hebrew and Aram. Dictionary (1910) completed the process.

Meanwhile the Scriptural Introduction classes in our theological seminaries held on for the most part to the simpler method of getting a reading knowledge of the Masoretic text of the Bible with the aid of *Rudimenta Linguae Hebraicae* in common use in theological schools. This system did not of course allow the student to exercise critical judgment in his reading. With the advance of the recognition of Higher Criticism, and the ultimate formation of tribunals and training schools, such as the Pontifical Biblical Institute at Rome and Jerusalem, the need of a more thorough course in Biblical philology, and accordingly grammatical science of the Hebrew, has become evident. This need is admirably supplied by Père P. Jouon. S.J., who as former member of the Oriental Faculty in the University of Beyrouth, and now in the Biblical Institute at Rome, is in position to serve more advanced students in the science of Hebrew and Semitic philology.

At first sight the presentation of P. Jouon's book bewilders the student by what seems an intricate analysis of grammatical elements, and its application to the phonetics and forms of the Hebrew as we read it. The irregularities, which for example occur in the verb forms, appear innumerable and often inconsistent with what we have learnt to regard as fundamental principles in ordinary speech or writing. This is true also of the pronunciation, not only of the vowel system but of the radical sounds as well. Of the syntactical elements which make up the Hebrew we here receive largely new impressions. But all the new forms, once mastered, throw fresh light upon the text and its meaning. This is true in particular with regard to certain parts of the Hebrew books, such as Ruth, in which the verbal inflections considerably differ from those of later composition. Withal it is true that there is a great addition to the elements which unify the Hebrew text of the Bible as it appears in the pre-exilic literature when compared with that which belongs to the later prophetic age.

Our author does not propose to decide the question of the original form of the language employed by the Jews in Egypt, before their entrance into Cana; nor that of the form of writing which antedated the period of Judges in Palestine. But he clearly enough points out the character of the language, especially its genius, as part of the Semitic group, and it is this which is of primary importance in the interpretation of the Hebrew Bible. Enough has been said of the distinctive value of the *Grammaire de L'Hébreu* to appraise it for the reader. In view of the newness to the average student of the treatment here given it will be advisable to take up its study first in a cursory way, so as to become familiar with the outline of its didactic method, and then to go over it again in detail. The actual condition of Semitic studies at our universities calls for a preparation, by way of introduction to the study of the Bible, on the part of Catholic exegetes, to whom P. Jouon's Grammar is a distinct help. The Paradigmes and Index of contents and of texts are separately printed.

SELECTIONS FROM THE LATIN FATHERS. With Commentary and Notes. Edited by Peter E. Hebert, O.S.C., Ph.D. Ginn & Co., Boston, New York, Chicago, London, Atlanta, Dallas, Columbus, San Francisco. Pp. 185.

Doubtless many a teacher of Latin in our seminaries and colleges has long been looking for a book of this kind. While the great pre-Christian classics always remain as the standards of pure Latinity—and though these works, at least in part, should be studied as well

for their linguistically normative value as for their generally informative and cultural elements—nevertheless Latin, the language of Rome, having become along with that of Athens the instrument used by the Fathers of the Church to defend the Christian faith and expound the Christian life, the study of Latin must remain defective if it fail to include some portions of the Christian Latin literature.

The present collection therefore answers to a real need and supplies a want. It includes selections from Tertullian "To the Martyrs"; from Minucius Felix's "Octavius"; from St. Cyprian "On Discipline"; from Lactantius's "The Divine Institutes", "Two Ways of Life", and "The Formation of Man"; from St. Ambrose's "The Hexameron" and "Proofs of the Resurrection"; from St. Jerome's "Letter to Heliodorus" and "To Eustochium"; from St. Leo the Great's "The Virtue of Fasting" and his "Eulogy of Saints Peter and Paul"; from St. Bernard's "The Virtue of Humility"; from St. Augustine's "Conference with His Mother", his "Apostrophe to the Church" and "Our God".

The writers, it will be seen, represent the great columnar Fathers of the Western Church, and the excerpts from their works, though brief, are sufficiently typical of both the thought and the style of expression.

The selections cover two-thirds of the volume. The remaining third is taken up with notes. The latter comprise a short sketch of each of the writers which relates chiefly to literary parallels and Biblical allusions. There are no textual criticisms nor grammatical references and no vocabulary, as the editor rightly recognizes that the student should be obliged to thumb his Freund or Anthon.

It is hoped that the book will be so widely welcomed as to encourage the editor to issue further publications along the same lines.

BREVIARIUM ROMANUM ex decreto Sacrosancti Concilii Tridentini restitutum, S. Pii V. Pontificis Maximi jussu editum aliorumque pontificum cura recognitum, Pii Papae X auctoritate reformatum. Editio VI juxta Typicam, Amplificata IV. 4 Vols. Ratisbonae, F. Pustet; Fr. Pustet Co., Inc., New York. 1923.

MISSALE ROMANUM ex decreto SS. Concilii Tridentini restitutum, S. Pii V. Pontificis Maximi jussu editum, aliorum pontificum cura recognitum, a Pio X reformatum et Ssmi. D.N. Benedicti XV auctoritate vulgatum. Editio IX. juxta typicam vaticanam. Ratisbonae, F. Pustet; Fr. Pustet Co., Inc., New York. 1924.

The choice of a Breviary depends so much on individual tastes

that no one style can claim to be superlatively preferable. Size, shape, binding, paper, print — these elements appeal variously to various hands, eyes, tastes in general. Pustet's *editio typica*, which is here presented in its sixth impression and its fourth enlarged edition, giving the latest offices *in loco* and conformed to the most recent decrees of the S. C. R., has all along in its prior impressions commended itself for its convenient size and weight, its clarity and neatness of typography, its compactness and durability of binding. The format is small enough to be called 18mo, and the flexible covers will suit clerics who have occasion to carry the book *en poche*.

Another triumph of Ratisbonne book-making is the new pocket Missal. Although in this case the format is reduced to a 48mo. and to barely an inch of thickness, the volume comprises more than 1300 pages. The print is clear, but would have been more agreeable to the eye if a heavier grade of paper had been employed. Priests who like to have the Missal habitually near to hand on their reading table or prie-Dieu will find this convenient and beautiful little volume just what they are looking for, while they will be sure to have it in mind when selecting a suitable gift token for a religious or an educated layman. Seminarians particularly and the senior grades of college students will welcome a prayer book which seems to have been made chiefly for them.

Literary Chat.

Most of the books on Canon Law are composed in view of the interests of the clergy or of members of religious communities. Fr. Slater, S.J., who is always, as every one knows, alert and practical in his literary productions, has recently published through P. J. Kenedy and Sons (New York) a collection of papers dealing with elements and aspects of the Code that concern the laity particularly. Amongst these are such topics as Parish Duties and Rights, Taking Part in non-Catholic Religious Functions, Frequent Communion, Marriage, and so on. The book is entitled *Points of Church Law, Mysticism and Morality* (pp. 102). While the second and the third appellation in the title show no intrinsic connexion with the first, which designates the *pièce de resistance*, nevertheless they stand for topics of timely interest and permanent value and will therefore be no less welcome to the lay reader than the chapters dealing specifically with "points of Church Law".

A writer no less alert to actual needs than his religious confrère just mentioned is Fr. Henry C. Day, S.J. His recent booklet, in part overlapping some of the topics covered by the term "Morality" in the work above noticed, bears the title *The New Morality—a Candid Criticism* (pp. 126, Herder Book Co., St. Louis). In view of the fact that materialistic and epicurean principles seem to be gaining more and more the mastery of the home life of contemporary society it is well that teachers like Frs. Slater and Day, who possess at once a knowledge of the growing disorder and of the remedy—the propagation and application of the sound truths of Catholic Ethics—and at the same time the art of clear yet withal prudent exposition,

should treat as firmly and wisely of these critical problems as they do in the books just mentioned.

It Might Be You is the title of a collection of "Anecdotes of a Missionary", by the Rev. Peter Geiermann, C.SS.R. (pp. 145; Chicago, Matre & Co.). For the most part the stories tell of experiences incident to a missionary's career — strange conversions from a wicked life, the consequences of sin, delay of repentance, mysterious calls to dying penitents, wonderful answers to prayer, and the like. The anecdotes are all interesting, sometimes thrilling, and on the whole they are well told. The collection contains a considerable amount of material which may be used to advantage in illustrating sermons and instructions to converts, to parish societies and to school children. It will also make good reading in the Catholic home.

When a man who studied geography a generation ago takes up some of the recent school books on that subject he is apt to wonder whether he really learned anything about it at all and whether the youth of to-day ought not to know everything about it that there is to be known. Here is one of "a geographical and industrial series" which in the aggregate seems to cover the whole wide world of land—if not of water. The volume under the present writer's eye describes *Africa, Australia and the Islands of the Pacific.* The many graphic pictures and excellent clear-cut maps illustrate a text which, while guarding the definite qualities of a class-manual, is nevertheless as interesting as a book of travel. Though it may be only moderately true that *ludendo discitur,* it can be certainly claimed that *legendo*—and *a fortiori studendo—discitur,* when the action is performed by the aid of so winsome an instrument as the *Allen Geographical and Industrial Studies* (Ginn & Co., Boston).

Priests who live in farming districts and have reason to be at least on speaking acquaintance with Agriculture or have occasion to recommend a suitable text book on the subject for their schools or their parishioners will do well to consider a recent work, by Mr. Harry Jackson Waters, entitled *The Essentials of the New Agriculture.* The subject is here treated comprehensively — there seems to be no department of the study left out; methodically—with relative thoroughness and with all the didactic apparatus; and in an interesting manner. The text is copiously illustrated and there is an abundant bibliography. (Ginn & Co., Boston.)

Fr. Frank L. Reynolds of Chicago, by his book on *Ireland's Important and Heroic Part in America's Independence and Development,* makes an interesting contribution to the history of the builders of the Catholic Church in the twelve chapters which deal with the Colonial Irish who coöperated and were indeed the numerical chief element in the war for American Independence. Ireland's part in the struggle was recognized as that of a people whose bravery and enthusiasm were inseparably bound up with fidelity to the faith of their Fathers. That faith embodied the truth which alone makes free. The celebration of St. Patrick's Day in the Army, and Washington's known partiality to the Patron Saint of Ireland, would sufficiently indicate the predominance of a Catholic consciousness among the men who fought for our freedom. The author makes a fine argument also to show that the Irish were among the foremost contributors to civic and industrial progress. All this should help to refute the bigotry which seeks to fix upon Catholics the stigma of disloyalty to our flag, or of undue foreign allegiance. (John P. Daleiden Co., Chicago.)

Simultaneously with the above volume comes to our table the April issue of *The Libertarian* in which William A. Tobin writes: "The part played by Irishmen in helping to bring the Revolutionary War to a successful close has never been sufficiently recognized nor understood." The writer lodges the responsibility for this omission on our national historians, Bancroft, Lodge, Trevelyan, and others, who were of Puritan leaning or association. He cites Pitt the elder in England, Frank-

lin in America, and Edmund Burke, Barre, Connolly, Arthur Lee and Sheridan, to the effect that Ireland stood in the opinion of all parties on the side of American liberty; and he adds the testimony of the American tory Joseph Galloway and of Major General James Robertson that "full one-half of the rebel army was composed of the Irish". One need not hate the English to recognize the justice of the Irish claim, or the factor which the Catholic faith played in Irish loyalty to the cause of liberty.

England's Reawakening is a contribution to the history of Anglo-Catholicism and its attitude toward the prospect of a future reunion of the Christian churches. The writer, Aylmer Hunter, an English barrister, endeavors to show how the doctrinal and other difficulties separating the Roman and Anglican communions may easily be met. His argument is somewhat novel. It assumes that the "Ecclesia Anglicana" is in the right and can never die; that Rome and Canterbury and the Orthodox Greek Churches all have a legitimate share in the inheritance of the Apostles, although each of them has lost something, or added something, which creates their separation from one another. The Pope is the one of the three heads, in Mr. Hunter's opinion, who can best facilitate the reunion by a revision and an agreement to drop those doctrinal and disciplinary elements which the others find impossible of acceptance. "In the *de fide* teaching of Rome herself there is nothing to stand in the way of such revision; indeed it is expressly laid down that a Pope has power actually to alter what another Pope, among his predecessors, has decreed. . . . Just imagine what it would mean to Christendom if His Holiness the Pope should see fit to take the courageous step of summoning a conference to discuss the possibility of such a revision and invite the Anglican bishops to take part in it." Assuredly the Pope can order a revision of doctrinal and disciplinary matters in the Church. He can also invite the Anglican and "Orthodox" bishops to a conference for the purpose. Pius IX did so at the opening of the Vatican Council, and it is likely that in 1926 Pius XI will do the same. But such a thing cannot be done on the assumption that the revision is to accommodate itself to the uncertain claims and divergent doctrinal admissions or local vagaries of church parties like the Protestant communions which have no fixed doctrinal code and which are at odds with their own episcopal members in vital matters such as the Divinity of Christ, His Virgin birth, and the whole system of sacramental institution. All this is quite apart from any recognition of apostolic succession claiming spiritual authority in the name of Christ, or its absence.

A very important field of professional training, in which religious principles and viewpoints are of the highest importance to the practitioner and the subjects affected by the practice, is that of Hospital Nursing. Admirable work in supplying suitable guides or text books for training schools and individual education has been done in *Talks to Nurses,* by Henry S. Spaulding, S.J., *Moral Problems in Hospital Practice,* by Patrick A. Finney, C.M., *The Catholic Nurse,* by R. J. Murphy, S.J.; and by monographs and articles in *Hospital Progress,* the official organ of the Catholic Hospital Association, directed by Fr. C. B. Moulinier, S.J. To the above group must be added *Ethical Principles for the Character of a Nurse* by the one-time President of Gonzaga University, Fr. James B. Brogan, S.J. It outlines the essential qualities of a capable nurse, the value of hereditary traits, of training, and of the formation of habits and virtues. Much there is here that will help not only the nurse and the doctor, but also the mistress of novices in religious orders devoted to the service of the sick. All of it is of value to the director of souls and the discerner of vocations in young women. Incidentally it will enforce the doctrine of the good Samaritan for the benefit of a priest who is tempted to pass on unheeding along the road to Jericho.

To the many of our readers who have to deal with members of the secular fraternities, prospective converts

hindered by doubts regarding secret associations, and above all with young men and women allured by the temporal advantages of Masonic lodges, Dr. Preuss of the *Fortnightly Review* offers a valuable reference book in his *A Dictionary of Secret and Other Societies* (B. Herder Book Co.; St. Louis, Mo., and London; 1924.) The sub-title indicates the wide scope of this volume of 543 pages which gives authentic information about Masonic Rites, Lodges and Clubs; Concordant, Clandestine and Spurious Masonic Bodies; Non-Masonic Organizations to which only Freemasons are admitted; Mystical and Occult Societies; Fraternal, Benevolent and Beneficiary Societies; Political, Patriotic and Civic Brotherhoods; Greek Letter Fraternities and Sororities; Military and Ancestral Orders; Revolutionary Brotherhoods; and many other organizations which escape separate classification.

The Church in Australia and New Zealand, noble offspring of the Church in Ireland, has, we are glad to note, revived *The Australasian Catholic Record*, which was established under the patronage of Cardinal Moran in 1895, but which suspended publication in 1913. With the January issue of the current year the *Record* once more takes its place among periodicals devoted to discussions on Moral Theology, Canon Law, Sacred Scripture, and Liturgy. The new issue is introduced by the Most Rev. Dr. Sheehan, coadjutor Archbishop of Sydney, who is also consulting editor of the quarterly, which is directed by the Vice President of St. Patrick's College, Manly, the Vice Rector of St. Columba's, Springwood, and Prior Hogan of the Dominican Fathers, Adelaide. The matter of the two numbers thus far published offers abundant information on topics of special interest to the clergy and religious. Whilst the chief aim of the magazine is interpretation of ecclesiastical law and practice, it also contains papers on recent Biblical science and on social, moral and dogmatical theology, besides giving interesting accounts about Australian Church history. A noteworthy feature is the Summary at the head of each article comprising a brief analysis of the contents. "Vivat, floreat, crescat!"

A summary of the Conference held 12-15 October, 1923, at Reading, England, under the personal guidance of the Bishop of Portsmouth, has been edited by Mr. John Eppstein and published by the C. T. S., London. The title of the brochure is: *The Catholic Citizen: His National and International Responsibilities* (pp. 32). It contains some valuable thoughts and suggestions on a theme that hardly receives the attention from the pulpit which the pew would like, or at least needs, to have reflected to it. The work of the Conference and the published summary of its deliberations are a credit to the public and Catholic spirit manifested by our brethren in England, a spirit which might with advantage be emulated in other countries.

A work that bids fair to give, if not a wholly new, at least a fresh and a more than usually thorough account of the French Revolution, has recently appeared. Only the first volume has, we believe, thus far been published. It is entitled *L'Agonie de l'Ancien Régime*, par Édouard Gasc-Desfossés (pp. 452; Paris, Gabriel Beauchesne). There is no preface nor introduction stating the purpose, character or plan of the work. The preliminary chapter, however, sums up the causes that brought on the Revolution: first, the immediate social causes—excessive centralization, disintegration of the social body, the exaltation of "reason" and of "liberty": the theory of "progress": the "ideology" inspired by Rousseau, and so on; and secondly, the general causes, such as revolutionary Protestantism and Free Masonry.

The substance of the volume consists of well-documented accounts of the political institutions under the *ancien régime* — administration of justice, finance, the military, and the rest; secondly, of "the three orders" — the clergy, the nobility, and the third estate; lastly, of the reign of Louis XVI down to 5 May, 1789.

There is a fairly full bibliography and an analytical table of contents. Judging from the initial volume, the work promises to be a noteworthy addition to the literature of an age troubled to its deepest depths by op-

posing currents of tyranny and license; saintliness and blasphemous irreligion —an age from which our own is by no means dissimilar. So that the perusal of the narrative of the antecedents of the French Revolution may not be an unprofitable task for those who are watching the signs of the time at the present moment.

The author of "Padre Domineec McCann" is out with his first venture in prose, *Herself and the Houseful* by T. A. Daly (Harcourt, Brace & Co., New York). The humorous note of the slender volume (155 pages) is very aptly struck in the sub-title, where it is characterized as being "the Middling-Mirthful Story of a Middle-Class American Family of more than Middle Size". The mirthfulness is carried into the illustrations also, which are from the pencil of the author's son, John Daly.

A good collection of stories that can be used to advantage in retreats of children prior to First Holy Communion bears the title *My Happiest Day*, by the Rev. Frederick A. Reuter, K.C.B.S. (pp. 140; William J. Hirten Co., New York). The first six stories are declared by the author "to be true to life" and to have been "gathered at random throughout his priestly career". The rest (nine) consist of "legends of saints". They are all edifying as well as spiritually instructive, provided both readers and hearers remember that some of the things "to be read" are mere legends.

Books Received

BIBLICAL.

WHERE WE GOT THE BIBLE—OUR DEBT TO THE CATHOLIC CHURCH. Being a Catholic Contribution to the Tercentenary Celebrations. By the Right Rev. Henry G. Graham, of Edinburgh, author of *Hindrances to Conversion*, etc. B. Herder Book Co., St. Louis. Pp. 166. Price, $0.50.

PSALMI ET CANTICA. Explicata in Ordine ad Recitationem Breviarii. Auctore Ach. Vander Heeren, S.T.D., in Majori Seminario Brugensi S. Scripturae Professore. (*Commentarii Brugenses* in S. Scripturam a R. Adm. D. J.-A. Van Steenkiste primum editi.) Editio tertia, emendata. Brugis (Belgii): Car. Beyaert. 1924. Pp. viii—520. Prix, 21 *fr.* 50.

PRAELECTIONES BIBLICAE ad Usum Scholarum a R. P. Hadriano Simon, C.SS.R., S. Script. Lectore, exaratae. Novum Testamentum. Vol. I: Introductio et Commentarius in Quatuor Jesu Christi Evangelia. Altera editio. Taurini (Italia): ex Officina Libraria Marii E. Marietti. 1924. Pp. xxxii—652. Price, 35 lira.

CHRIST AND THE CRITICS. A Defence of the Divinity of Jesus against the Attacks of Modern Sceptical Criticism. By Hilarin Felder, O.M.Cap. Translated from the Original German by John L. Stoddard, author of *Rebuilding a Lost Faith*. Vol. I. Benziger Brothers, New York, Chicago and Cincinnati. Pp. ix—425. Price, $5.00 *net*.

THEOLOGICAL AND DEVOTIONAL.

TRACTATUS DE DIVINA GRATIA. Auctore Joseph Van der Meersch, Phil. ac S. Theolog. Doctore, olim in Majori Seminario Brugensi Theologiae Dogmaticae Professore, Eccl. Cath. Brug. Canonico Capit. Editio altera aucta atque emendata. (*Theologia Brugensis.*) Brugis: Car. Beyaert; Romae: Desclee, Lefebvre et Socii; Romae, Ratisbonae, Neo-Eboraci et Cincinnati: F. Pustet; Lutetiae Parisiorum: P. Lethielleux; Friburgi Brisgoviae: B. Herder. 1924. Pp. xv—391. Pretium, Fr. Belg. 25.

THE PEARL OF GREAT PRICE, or The Religious Life. By M. D. Forrest, M.S.C. Paulist Press, New York. Pp. 32. Price, $0.05, carriage extra.

WHAT EVERY CATHOLIC SHOULD KNOW. By D. I. Lanslots, O.S.B. Frederick Pustet Co., Inc., New York and Cincinnati. 1924. Pp. 90. Price, $0.25.

MY HAPPIEST DAY. True Stories for First Communicants and Legends of Saints. By the Rev. Frederick A. Reuter, K.C.B.S., author of *Readings and Reflections for the Holy Hour,* etc. Wm. J. Hirten Co., New York. Pp. 140. Price, $1.25 *net.*

THE VIRGIN BIRTH. By the Rev. Bertram L. Conway, C.S.P. Paulist Press, New York. Pp. 46. Price, $0.05, carriage extra.

DID CHRIST RISE AGAIN? Adapted from a Christian Apology. By the Rev. Paul Schanz. Paulist Press, New York. Pp. 16. Price, $0.05, carriage extra.

LIFE OF ST. DOMINIC (1170-1221). By Bede Jarrett, O.P. Benziger Brothers, New York, Cincinnati and Chicago. 1924. Pp. xi—180.

LIFE AND WORK OF THE REV. JAMES ALOYSIUS CULLEN, S.J. By the Rev. Lambert McKenna, S.J. Longmans, Green & Co., London, New York, Toronto, Bombay, Calcutta and Madras. 1924. Pp. xv—416. Price, $2.50 *net.*

EPITOME THEOLOGIAE MORALIS Universae per Definitiones, Divisiones et Summaria Principia pro Recollectione Doctrinae Moralis et ad Immediatum Usum Confessarii et Parochi excerpta e Summa Theol. Mor. R. P. Hier. Noldin, S.J., a Dr. Carolo Telch, quondam Professore Theologiae Moralis et Iuris Canonici in Pontificio Collegio Iosephino, Columbi Ohioensis, U.S.A., et ab eodem secundum Novum Codicem Iuris Canonici tertio recognita. Editio 6ª. Oeniponte (Innsbruck, Tirol, Austria, Europe): Typis et Sumptibus Fel. Rauch. Ratisbonae, Romae, Neo Eboraci et Cincinnati: apud Fridericum Pustet. 1924. Pp. xlii—571. Price, $1.50.

YOUNG CHILDREN'S CATECHISM. By the Rev. A. M. Grussi, 907 Catherine St., Pekin, Ill. 1924. Pp. 34. Price, $0.08 *postpaid.*

TERESA HIGGINSON: The Servant of God. School Teacher (1845-1905). A Memoir compiled by the Rev. A. M. O'Sullivan, O.S.B. B. Herder Book Co., St. Louis. Pp. 189. Price, $1.35 *net.*

SYNODUS DIOECESANA BUFFALENSIS Vigesima Septima, ab Illmo ac Revmo Guillelmo Turner, Episcopo Buffalensi celebrata, Buffali in Ecclesia Cathedrali S. Joseph die 14 Maii A. D. 1924. Pp. 147.

THE VIRTUES AWAKENED. From the Treatise on Perfect Happiness. By the Ven. Leonard Lessius, S.J. Translated by the Rev. Henry Churchill Semple, S.J. B. Herder Book Co., St. Louis. Pp. 50. Price, $0.60.

THE DAILY LIFE OF A RELIGIOUS. By Mother Francis Raphael, O.S.D. (A. T. Drane), of the English Congregation of St. Catherine of Siena, Stone. With Preface by the Very Rev. John Procter, Provincial of the English Dominicans. B. Herder Book Co., St. Louis. Pp. 112. Price, $0.75.

ST. COLETTE AND HER REFORM. A Page from the History of the Church. Translated from the French of Madame Ste Marie Perrin by Mrs. Conor Maguire. Edited, with Preface, by the Rev. George O'Neill, S.J., M.A. B. Herder Book Co., St. Louis. Pp. 352. Price, $2.35 *net.*

RIGHTS AND DUTIES OF ORDINARIES. According to the Code and Apostolic Faculties. By the Rev. Charles Augustine, O.S.B., author of *Commentary on Code,* etc. B. Herder Book Co., St. Louis. Pp. 248. Price, $2.50.

A BIOGRAPHICAL DICTIONARY OF THE SAINTS. With a General Introduction on Hagiology. By the Right Rev. Monsignor F. G. Holweck. B. Herder Book Co., St. Louis and London. 1924. Pp. 1051. Price, $10.00.

La Famille et la Vocation. Par Mgr. Lavallée. Recteur des Facultés catholiques de Lyon. Editions De La "Documentation Catholique". Paris: Maison de la Bonne Presse, 5 rue Bayard, Paris—8e. 1924. Pp. 16.

LITURGICAL.

Breviarium Romanum ex Decreto Sacrosancti Concilii Tridentini restitutum, S. Pii V Pontificis Maximi jussu editum, aliorumque Pontificum cura recognitum, Pii Papae X auctoritate reformatum. Editio VI juxta Typicam, Amplificata IV. Ratsbonae, Romae, Neo-Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. 1923. Pp. 1312, 1174, 1103 et 1235.

Missale Romanum ex Decreto SS. Concilii Tridentini restitutum, S. Pii V Pontificis Maximi jussu editum, aliorum Pontificum Cura recognitum, a Pio X reformatum et Ssmi D. N. Benedicti XV auctoritate vulgatum. Editio IX juxta Typicam Vaticanam. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. 1924. Pp. 1367. Price, $3.25.

Les Principaux Manuscrits de Chant Gregorien, Ambrosien, Mozarabe, Gallican. Publiés en Fac-Similés Phototypiques sous la Direction de Dom André Mocquereau, Moine de Solesmes. (*Paléographie Musicale.*) Vingthuitième année—Avril 1924, No. 113. Desclée & Cie: Tournay (Belgique). Alphonse Picard & Fils: Paris. 1924. Pp. 24.

HISTORICAL.

The Angel of the Eucharist. Marie Eustelle Harpain (1814-1842). By Sister Mary Bernard, St. Mary's Convent, York. P. J. Kenedy & Sons, New York. Pp. 110. Price, $0.85 *postpaid.*

Trente Guérisons Enregistrées au Bureau Médical, 1919-1922. Les Faites de Lourdes. Par le Dr. A. Marchand, Président du Bureau des Constatations Médicales de Lourdes. Préface de René Gaëll. P. Téqui, Paris; Bureaux et Magasins de la Grotte, Lourdes. 1924. Pp. xix—296. Prix, 7 *fr.* 50 *franco.*

Une Possédée Contemporaine (1834-1914). Hélène Poirier de Coullons (Loiret). D'après les Notes Journalières de Trois Prêtres Orléanais. Transcrites par le Chanoine Champault, l'un d'eux Directeur honoraire de l'Institution de Gien. P. Téqui, Paris. 1924. Pp. 543. Prix, 10 *fr.* 60 *franco.*

La Querelle Janséniste. Par M. l'Abbé Léon Bournet, Professeur d'Histoire Ecclésiastique au Grand Séminaire de Versailles. P. Téqui, Paris. 1924. Pp. xii—382. Prix, 8 *fr.* 50 *franco.*

Le Siège Apostolique. (359-451). Par Pierre Batiffol. Paris: Librairie Victor Lecoffre, J. Gabalda, Editeur. 1924. Pp. vii—624. Prix, 15 *fr.*; franco par la poste, 16 *fr.* 50.

St. Antony the Hermit. By St. Athanasius. Translated from Migne's Greek Text by Dom J. B. McLaughlin, O.S.B. Benziger Brothers: New York, Cincinnati, Chicago. 192. Pp. x—122. Price, $1.25 *net.*

L'Ordre de Saint Benoit. Par D. Jean de Hemptinne. Seconde édition revue. (Collection *Pax*, Vol. XVI.) Lille: Desclée, De Brouwer & Cie; Paris: P. Lethielleux. Abbaye de Maredsous. 1924. Pp. vi—133. Prix, 4 *fr.* 95 *franco.*

The Life of St. Gregory the Great. By a Sister of Notre Dame. P. J. Kenedy & Sons, New York. Pp. 258. Price, $1.60 *postpaid.*

John Rothensteiner, der Deutsch Amerikanische Priestersaenger. Ausgewaehlte Dichtungen zum 40 jaehrigen Priester-Jubilaeum des Dichters herausgegeben von Br. Willram. Innsbruck: Verlagsanstalt Tyrolia. 1924. Pp. 240. Price, $1.00.

THE HISTORY OF THE POPES, from the Close of the Middle Ages. Drawn from the Vatican Archives, etc. From the German of Ludwig Freiherr von Pastor. Edited by Ralph Francis Kerr of the London Oratory. Vol. XIII. Julius III (1550-1555). B. Herder Book Co., St. Louis, Mo., and London. 1924. Pp. 476. Price, $4.50.

CATHOLICISM AND THE SECOND FRENCH REPUBLIC: 1848-1852. Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. CXII; Number 1. Whole number 250. By Ross William Collins, Ph.D., Instructor in History, Syracuse University. Columbia Universty: New York. Selling Agents — New York: Longmans, Green & Co.; London: P. S. King & Son, Ltd. 1923. Pp. 360. Price, $4.00.

SAINTE JEANNE D'ARC. Notre Sœur et Notre Patronne. Histoire Populaire. 50e mille. Par Mgr. Henri Débout. La Maison de la Bonne Presse: Paris. Pp. 48. Prix: 0 fr. 40; franco, 0 fr. 45.

PHILOSOPHICAL.

CHRISTIANITY AND THE STATE. By S. Parkes Cadman. A Series of Lectures delivered before the Pacific School of Religion, Berkeley, California, during the Spring of 1922, upon the Earl Foundation. The Macmillan Company: New York. 1924. Pp. 370. Price, $2.50.

MAN AND THE MICROBE. How Communicable Diseases are Controlled. By Charles-Edward Amory Winslow, Doctor of Public Health; Fellow, A.P.H.A.; Professor of Public Health, Yale School of Medicine. The National Health Series, edited by the National Health Council. Funk & Wagnalls Company: New York and London. 1924. Pp. 68. Price, $0.30.

MISCELLANEOUS.

CURIOUS CHAPTERS IN AMERICAN HISTORY. By Humphrey J. Desmond, Member of the Wisconsin Bar. B. Herder Book Co., St. Louis. 1924. Pp. 264. Price, $1.50.

KNIGHTS ERRANT AND OTHER POEMS. By Sister M. Madeleva of the Congregation of the Holy Cross. D. Appleton & Co., New York and London. 1923. Pp. xiii—77. Price, $1.25.

HERSELF AND THE HOUSEFUL. Being the Middling-Mirthful Story of a Middle-Class American Family of more than Middle Size. By T. A. Daly. Illustrated by John Daly. Harcourt, Brace & Co., New York. Pp. 155.

AMERICAN LAW OF CHARITIES. By Carl Zollmann, author of *American Civil Church Law*, Professor at Marquette University School of Law, formerly Member of the Chicago Bar. Bruce Publishing Co., Milwaukee. Pp. lxviii—623. Price, $9.00.

THE TEACHER'S YEAR. An Informal Handbook for the Catholic Educator. By Charles Phillips, M.A., Associate Editor of *The Catholic School Journal*, author of *Tarcisius: A Drama for Schools*, etc. P. J. Kenedy & Sons, New York. 1924. Pp. xv—276. Price, $1.90 *postpaid*.

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FELIX WESTERWOUDT, Missioner in Borneo. By E. v. R. W. (His Sister). With a Commendatory Letter from Cardinal Van Rossum. Translated from the Dutch by the Rev. T. W. Lefeber, of St. Joseph Foreign Missionary Society of Mill Hill. Catholic Foreign Mission Society of America, Maryknoll, N. Y. Pp. xi—115. Price, $0.85 *postpaid*.

TERRITORIALI E TERRITORIALE nella Guerra Italiana, 1915-1918. Damiano Lazzarato, Mutilato. Venezia: Libreria Emiliana Editrice. 1924. Pp. x—184.

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COLLECTED POEMS. By Stephen Gwynn. D. Appleton & Co.: New York. 1924. Pp. 109. Price, $1.50.

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THE DREAM OF GERONTIUS (1865). By John Henry, afterwards (1879) Cardinal Newman. With some words on the poem and its writer by W. F. P. Stockley. B. Herder Book Co.: St. Louis, Mo. (Heath Cranton: London). P. 120. Price, $2.25.

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UNITED STATES CATHOLIC CHAPLAINS IN THE WORLD WAR. Ordinariate Army and Navy Chaplains: New York City. (Chauncey Holt Co., N. Y.) 1924. Pp. 359. Price, $4.00.

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ANNUAL REPORT OF SUPERINTENDENT OF SCHOOLS, 1922-1923. Archdiocese of San Francisco, California. Pp. 133.

THE BETROTHED (*I Promessi Sposi*). A Milanese Story of the Seventeenth Century. By Alessandro Manzoni. Translated by Daniel J. Connor. Macmillan Co., New York. 1924. Pp. xix—666. Price, $3.00.

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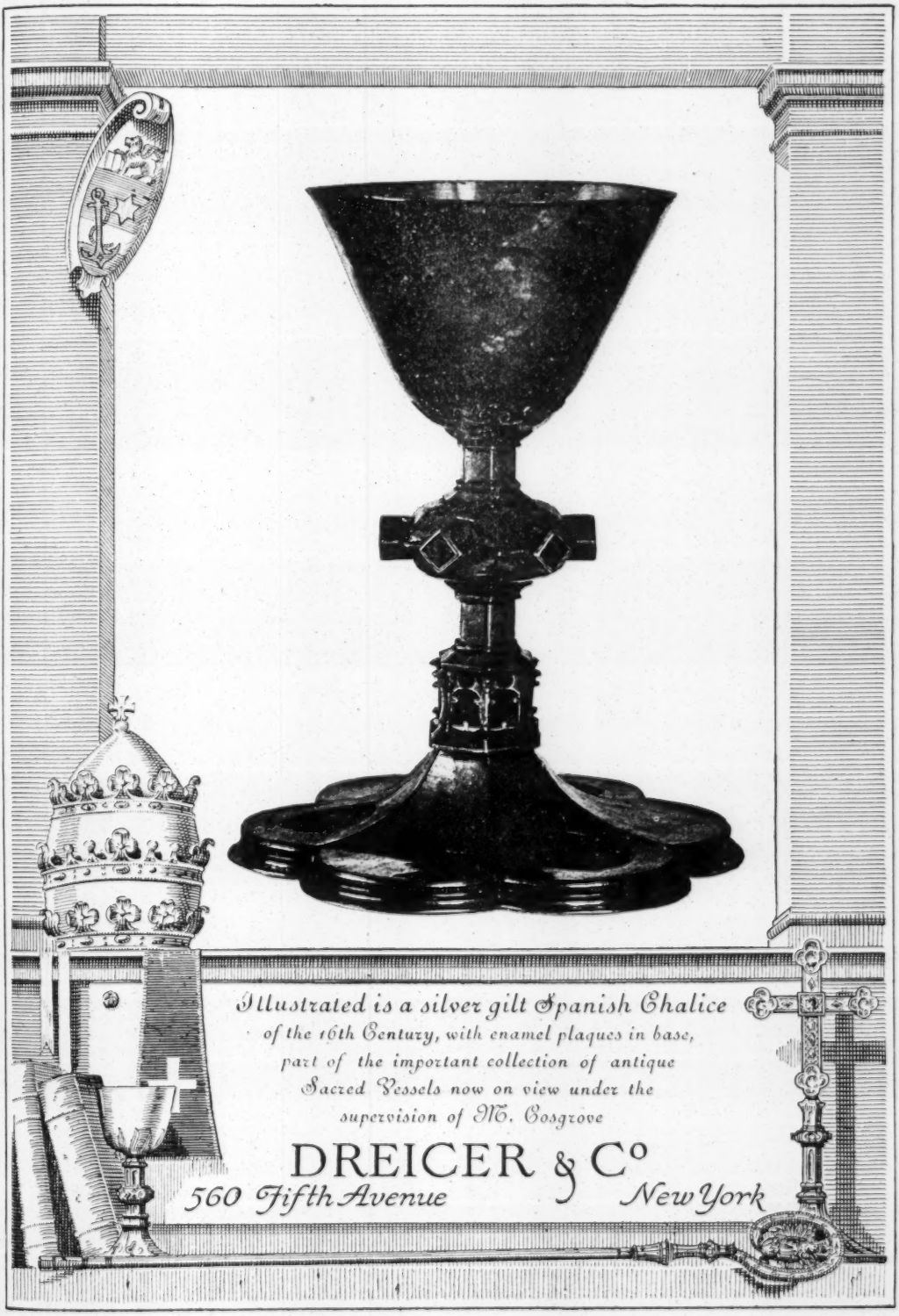

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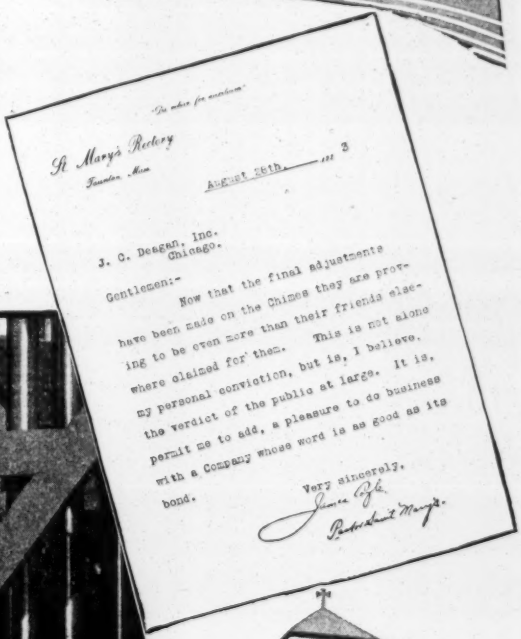

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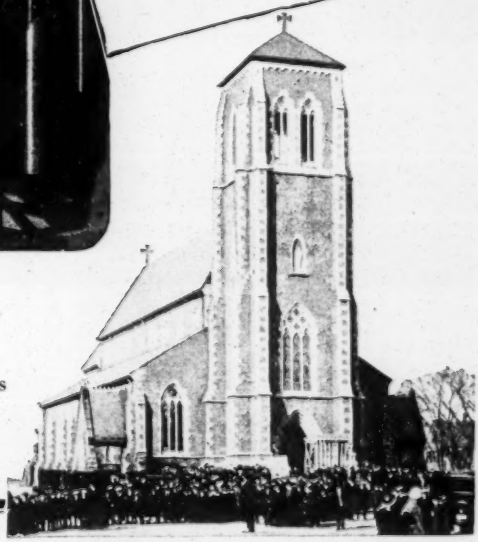

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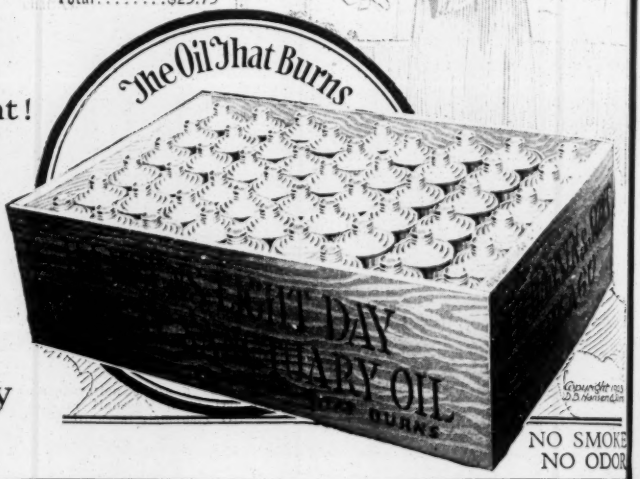

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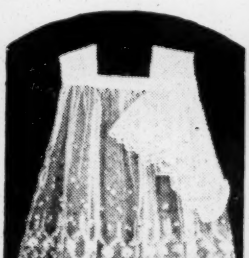

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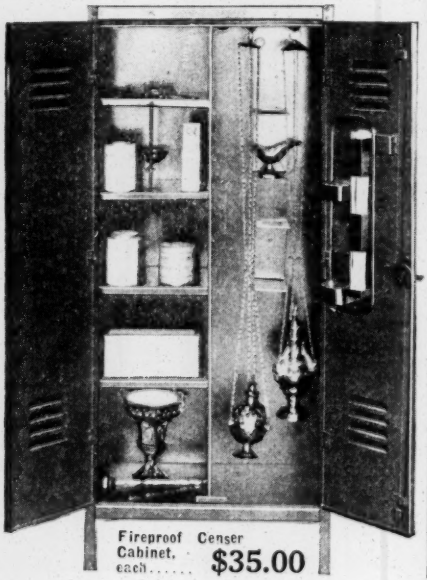

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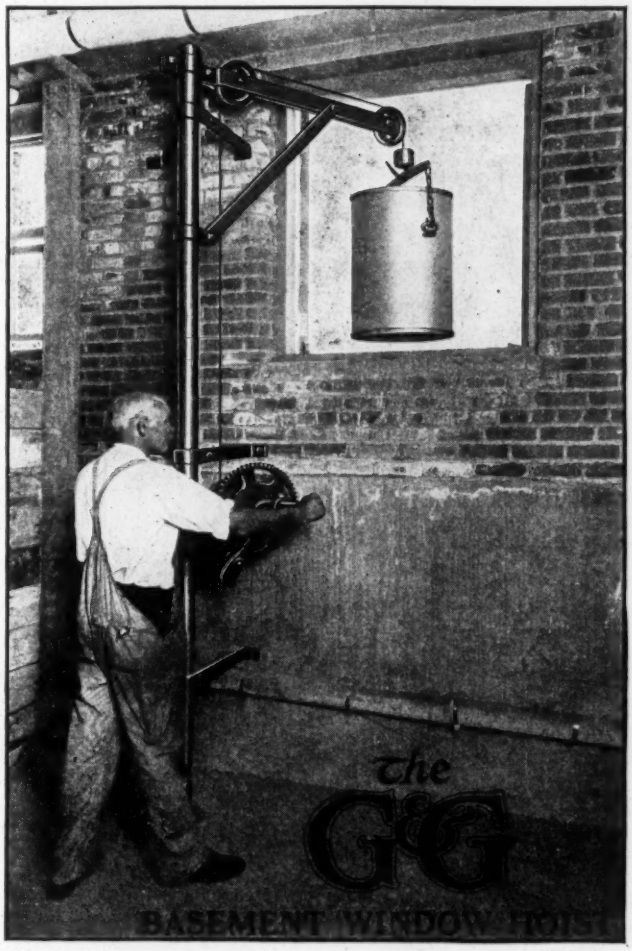

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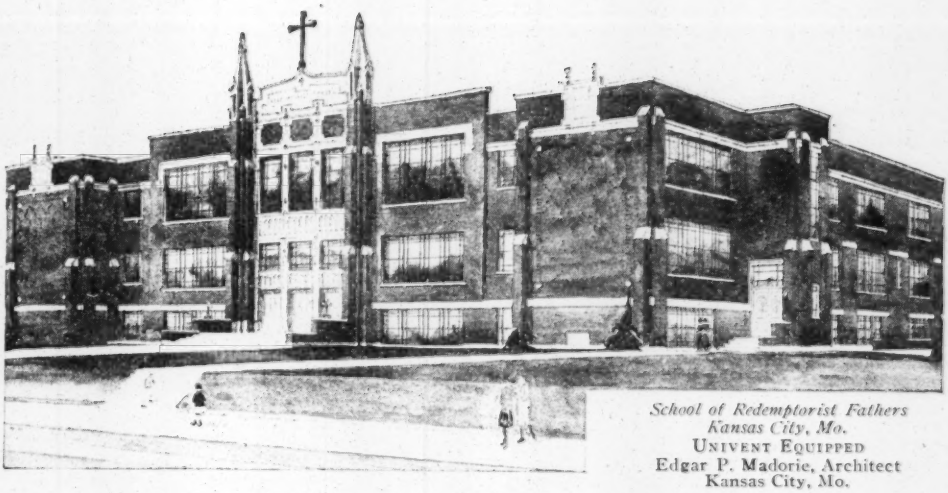

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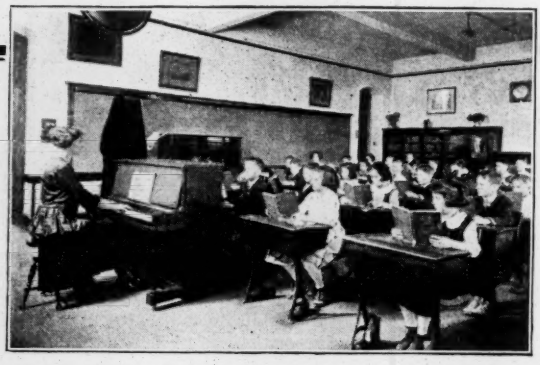

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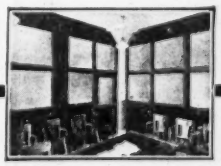

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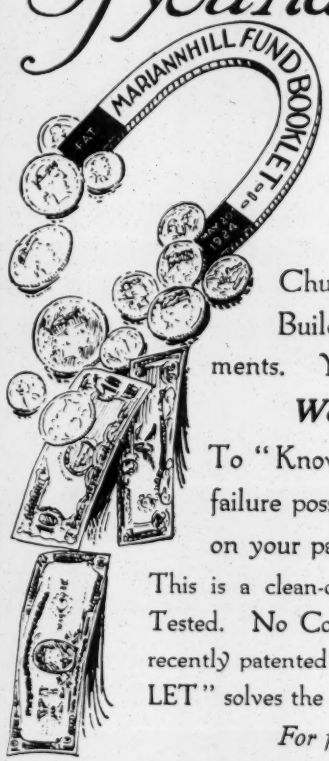

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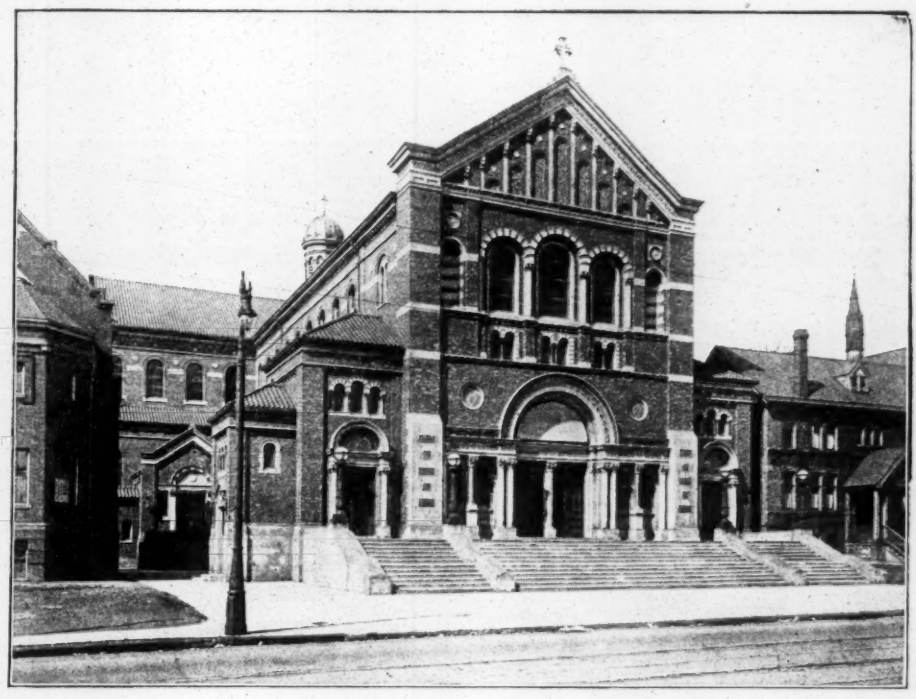

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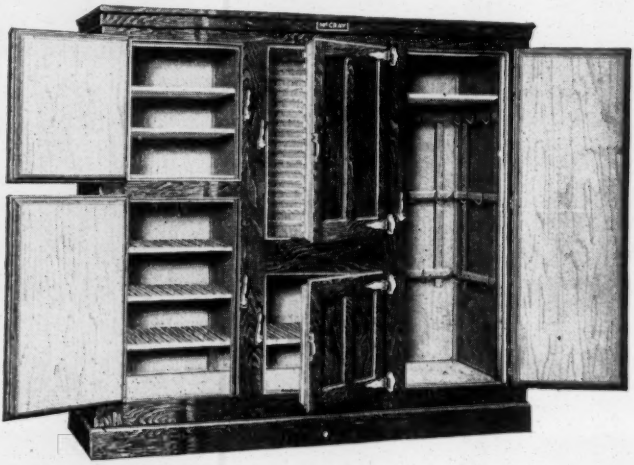

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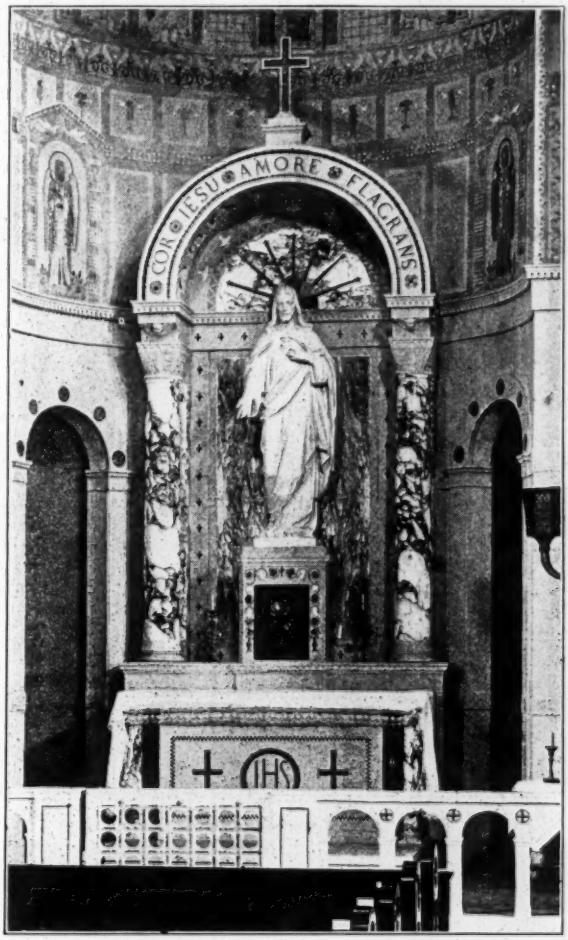

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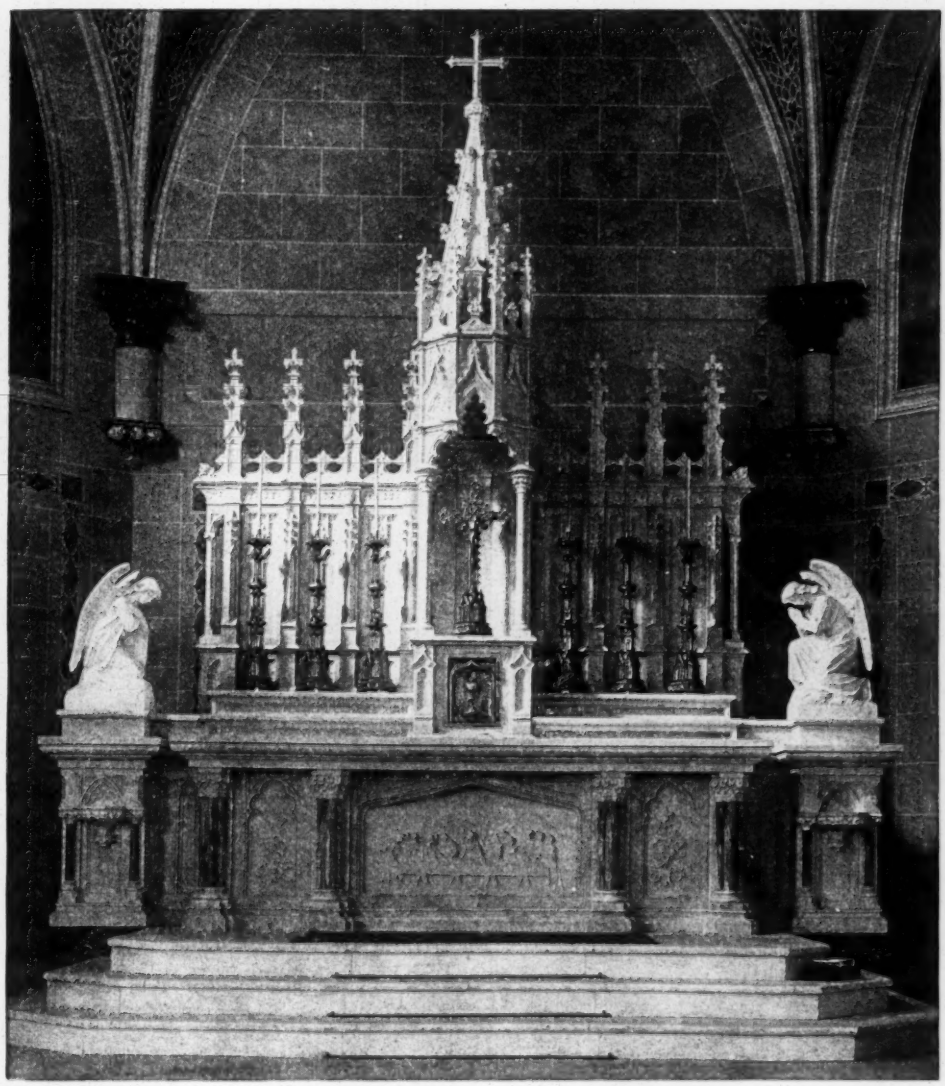

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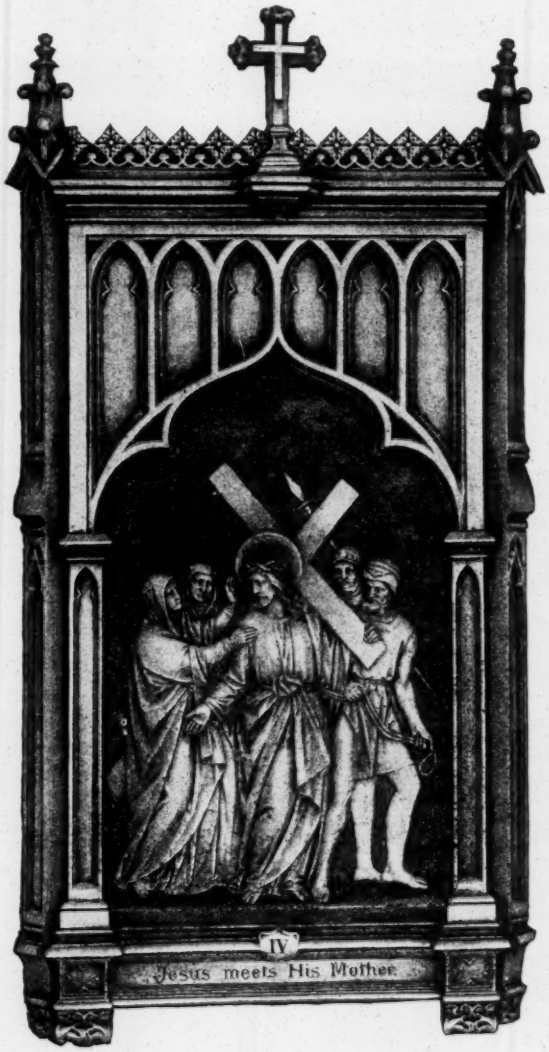

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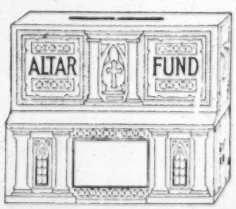

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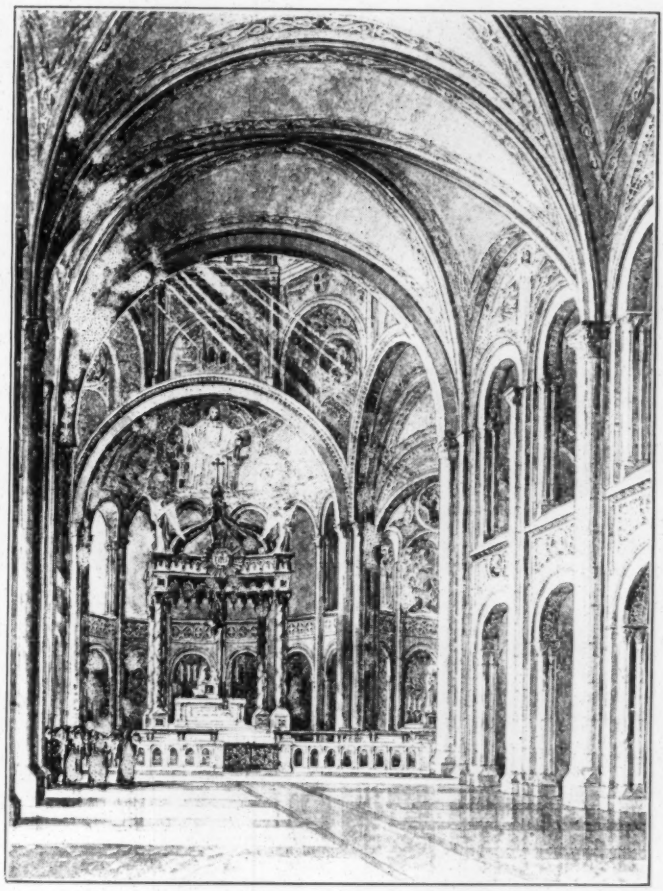

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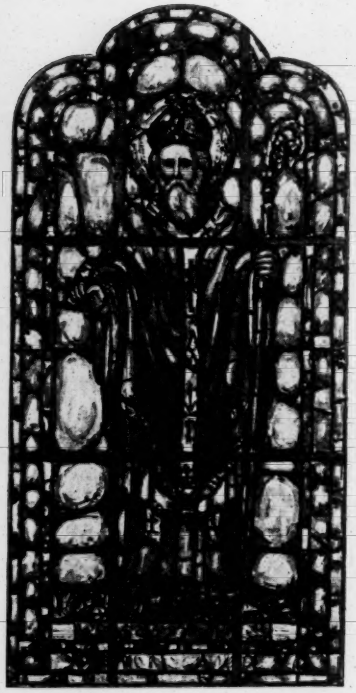

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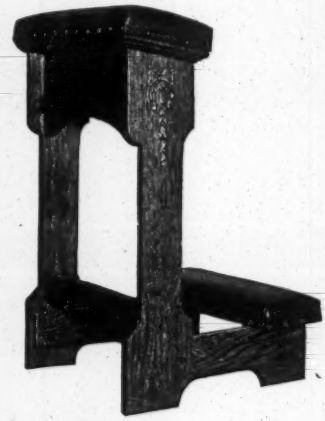

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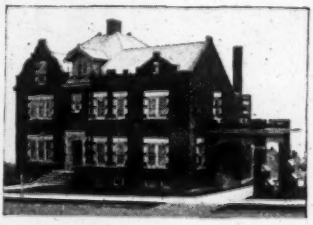

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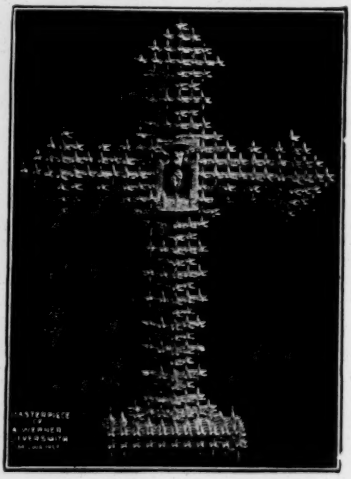

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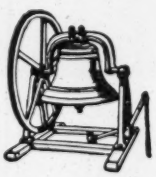

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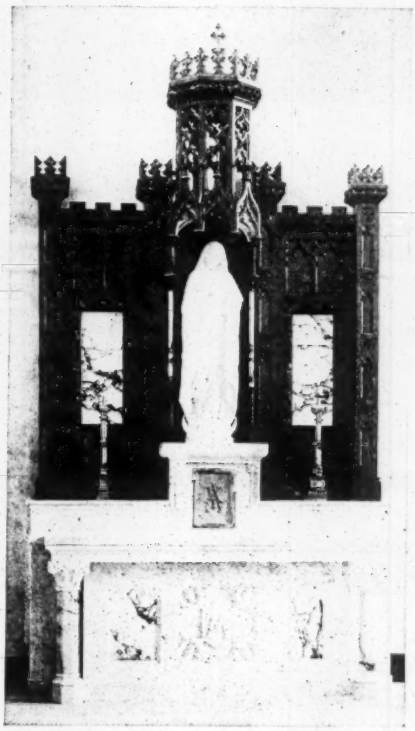

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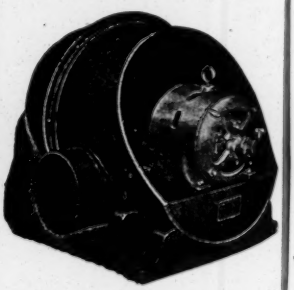

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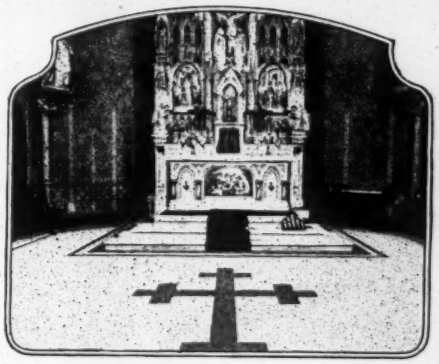

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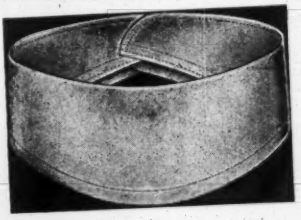

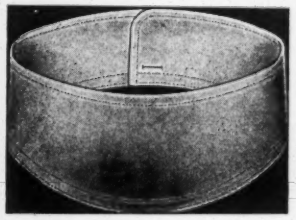

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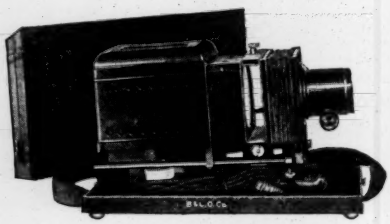

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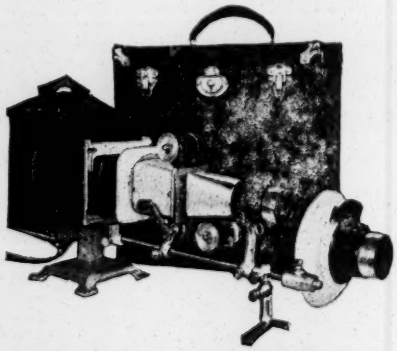

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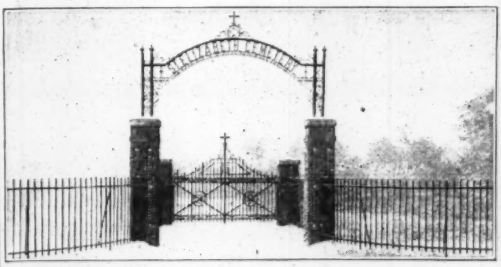

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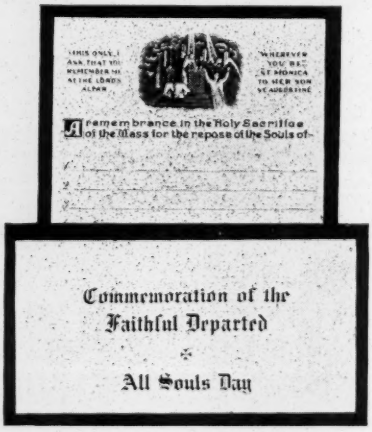
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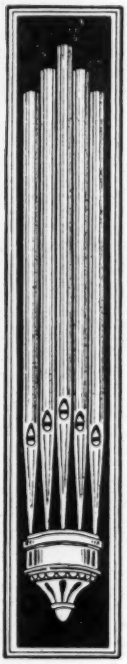

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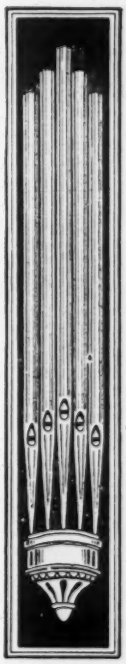

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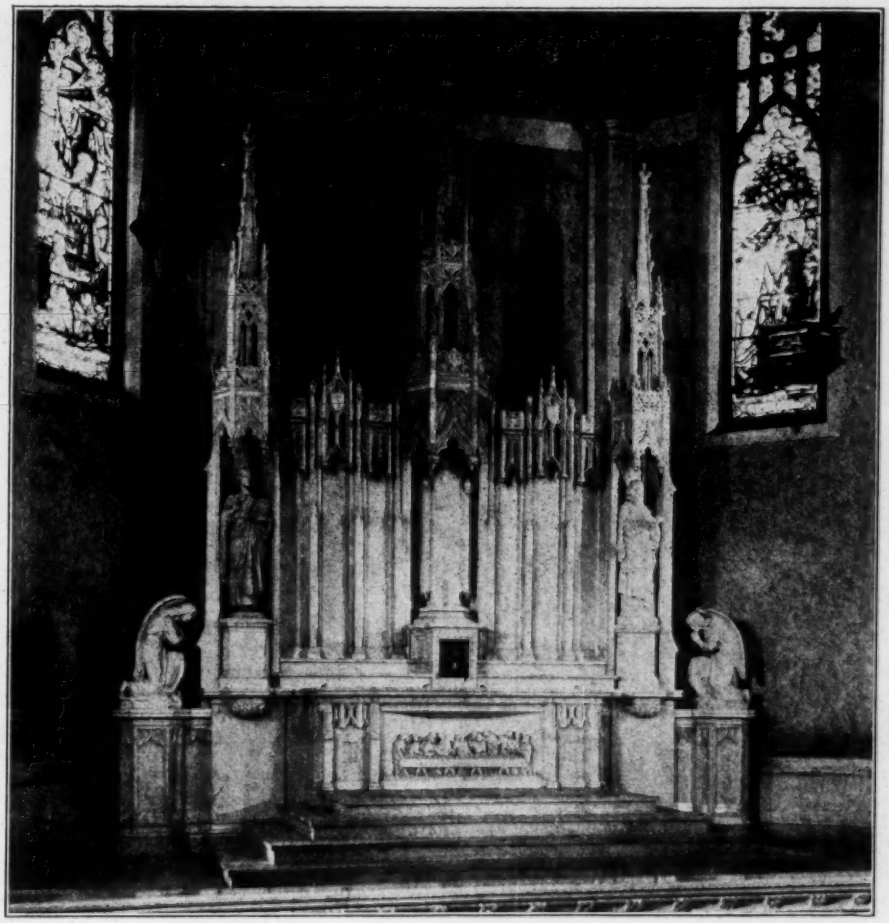

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